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Zion's Herald.

CHARLES PARKHURST, Editor.
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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

President Cleveland is satisfied that the Mormon Church is sincere in its renunciation of polygamy in accordance with the manifesto of its president issued four years ago, and that the federal law on this subject is complied with generally by members of that organization. He has, therefore, proclaimed amnesty and pardon to all its members who have so complied, but who are suffering loss of civil rights or personal liberty because of previous transgressions. This proclamation will cause great rejoicing in Utah.

The contract has been signed for putting underground the system of wires and cables by which the electric cars are operated in this city. Before the end of the year thirty miles of the three hundred will be buried, and the work will continue as rapidly as the wires can be insulated and strung in the conduits. The beauty and safety of our streets will be enhanced by this change, which has been undertaken by order of the city council; while, it is believed, the efficiency of the West End system will not be impaired by abandoning the overhead trolley.

Encouraging reports continue to be received of the success of injections of "anti-toxine" for the prevention or cure of diphtheria. In the Children's Hospital in Paris, during the six months beginning with February, the mortality from this disease was reduced under this treatment from 52 to 24½ per cent; only 109 died out of a total of 448 attacked. During the same period at another hospital, where the usual treatment was carried out, the death-rate was 60 per cent. — 318 juvenile patients dying out of 520 who were stricken with the disease. These comparative statistics tell their own story. The director of the first-named hospital believes that by administering the remedy in season as high as 98 per cent. of the cases may be cured.

Alaska pays the penalty of remoteness. She is too far away to make her grievances felt. For over a quarter of a century she has been numbered among our Territories, but during all that time she has lacked adequate legal protection and administration. Last year her governor asked Congress to authorize him to appoint a commission of five residents together with the United States judge and attorney to prepare a code of laws, civil and criminal, for the government of the Territory. The recommendation shared the fate of previous requests — it was unheeded. The country lacks roads, mail facilities, and power to enforce regulations for the protection of various industries, such as the salmon fisheries, mines, and valuable lumber like the yellow cedar. The governor wants a sufficient revenue force to prevent the demoralizing smuggling of liquor. Alaska's cry for federal consideration ought to be heard.

Mr. Gladstone's pet scheme of attaching to the Post Office Department of the United Kingdom a governmental insurance provision open to all, but the policies limited to not more than \$500 nor less than \$100 on a sin-

gle risk, has not been popular. The law was passed thirty years ago. Its enactment caused great enthusiasm. It was believed that millions of working-people would gladly avail themselves of its benefits, and that private insurance companies would seriously suffer; but this expectation has not been realized. In 1882 the law was amended so as to permit this scheme of insurance to be worked through the postal savings banks; the minimum policy was reduced below \$100, and surrender values arranged after two years' payment of premiums instead of five. Even these changes failed to popularize it. After thirty years the government has less than 10,000 policies in force; while a private corporation, for which injury was feared, has nearly 11,000,000 premium payers. Anti-paternalists will find these facts significant.

Much interesting and valuable information may be derived from the official reports of our consuls abroad. Our representative at Zurich, Switzerland, for example, culls from the Swiss census certain remarkable facts about octogenarians in that Republic. A large number of these continue to earn their daily bread. Nearly 2,000 of them are engaged in agricultural pursuits, and the percentage of self-supporting persons in this employment over 80 years of age to the total number employed is four per cent. It is somewhat singular that those whose trades confine them within doors boast of many who have passed the four-score limit — shoemakers, for instance, wood-turners and carvers, and even straw-braid workers. Simplicity of living and the pure air of the Swiss mountains have much to do with this surprising and effective longevity.

New York Constitution Revision.

The Convention adjourned on Saturday last, after having been in session nearly five months. Of the four hundred amendments proposed, only thirty-three were adopted. Of these the most important were: The renovation of the judicial system of the State in the interests of promptness and efficiency; the prohibition of gambling, including lotteries, pool-selling and book-making; the establishment of free public schools throughout the State, and the absolute prohibition of the use of public money in aid of sectarian schools; the prohibition of the issue of passes or franks by railroad, telegraph and telephone companies to public officers; the removal of the \$5,000 limit of damages for loss of life; the provision for separate municipal elections; and the requirement of ninety days instead of ten before a naturalized citizen can vote. As amended, the State charter will consist of fifteen articles. Before it shall become the organic law, the work of the Convention is to be submitted to the votes of the people.

Cold Storage.

This method of preserving poultry, meats, eggs, fish, butter, fruit, etc., on a large scale, either in transportation or in warehouses built for the purpose, is of comparatively recent origin. The first experiments in storage were made in New York city less than twenty years ago, and now more than \$4,000,000 is invested in buildings especially constructed for the purpose. The earlier expedients of forcing cold air from refrigerators on the ground floor to store-rooms above, or of putting the ice at the top and letting the cold air fall by gravity, have given way to the more scientific and effective method of producing intense cold by the evaporation of ammonia. It is a curious experience to enter in the summer a wintry room or "box" in one of these storehouses, and see the tiers of perishable goods packed to the ceiling, the pipes and rafters covered with frost crystals which sparkle in the electric light, and to be assured that these goods will issue, when called for, in as sound condition as when they were deposited. The visitor recognizes at once how important

the process is for arranging for the distribution of these goods so as to prevent a glut in the market, and to permit a plentiful supply of, say, poultry, fruit and vegetables in seasons of the year when they are, properly speaking, out of season. This system of artificial low temperature has also been applied to cars and even to ships, so that fruits are sent to distant markets across continents and oceans. The principle is believed to be capable of wider expansion — noticeably in horticulture.

A New Canal in Canada.

It forms a new waterway between Lake Superior and Lake Huron at the well-known rapids known as the Sault Sainte Marie in Saint Mary's River, or that chain of small lakes that goes by the name of that river, and which constitutes the sole outlet for the waters of the former lake into the latter. On the American side we have a ship canal which hitherto has sufficed for the commerce passing between these two great bodies of water. But the Canadians have long felt the importance of a waterway on their side, and the one they have just constructed is 3,700 feet long and 21 feet deep. The difference of level in St. Mary's River below the falls from that above is 18½ feet. The engineers of the new work have constructed one large lock to overcome this difficulty. The two lakes are now connected by parallel canals, both of which will be needed; for this inter-lake commerce has grown to amazing proportions. More than 1,000,000 tons a month was credited to our own canal in 1890, or during the six or seven months of the year when navigation is possible, more than 7,500,000 tons. This is double the monthly average of the Suez Canal, and the increase every year is enormous.

Fresh Discoveries in Labrador.

The University of Pennsylvania, as our readers know, sent out a party last spring, led by Professor Charles E. Hite, to carry on explorations in the vast region of Labrador — a region covering as many square miles as the British Isles and France and even Prussia combined. They were to visit the Grand Falls on the Hamilton River — that gigantic cascade, or series of cascades, that descends 800 feet in six miles, and makes one tumble of 300 feet — and penetrate to unknown parts beyond. But the party took passage on the "Miranda" which carried the Cook expedition, and shared its ill-success. They did not reach their objective point, but they discovered Rapid Falls and explored White Bear and Eagle Paradise Rivers, and brought back much valuable information. They have verified the reports of the resources of northern Labrador — its iron ore, and waterways, and valuable timber. Though washed by the Polar current, which makes its shores inhospitable, the interior of this "cultivable land," as the Portuguese called it when they named it "Labrador," may at some future day become the home of a thriving population.

Chicago's Civic Federation.

In Chicago, as in New York, the immoralities which the police have winked at or licensed have been attacked successfully by a civic society which has taken the trouble to verify the facts and bring them to the notice of the mayor. It has done this in such a cogent way and with such unmistakable support on the part of leading citizens and public opinion, that that official has felt compelled to heed them. The first vice against which a stand has been taken is that of gambling. Rev. W. G. Clark, chairman of the Gambling Committee of the Federation, declares that there are 120 public gambling houses in that city, with nearly 2,000 professionals, who make their living by fleecing or swindling the unwary who fall into their clutches. He estimates that

there are 5,000 persons connected with these dens, and that the attendance daily averages over 25,000. Day and night there were always from 7,000 to 8,000 persons present and engaged in these illegal games. He also asserts that these houses have enjoyed police protection and that the blackmail which they levy varies from \$5,000 to \$30,000 monthly, a large part of which goes to the "machine" for political or personal uses. This shameful exposure has led Mayor Hopkins to close the gambling dens. The Federation will see that they are kept closed. The crusade thus auspiciously opened will be continued until the police are compelled to enforce the laws and vice is driven into obscurity.

Japan Making Herself Felt.

In the West as well as in the East. No decisive action occurred last week in the conflict which Japan is waging with China for the redemption of Korea from Mongolian repression, but the struggle will go on. The plucky little kingdom has undertaken the war as the champion of progress. She is determined to resist China's scheme to keep the Koreans shut up and hostile to western ideas of civilization. And she will not stop with Korea. Her ambition takes in the "Celestial Empire" also. "Japan's victory," says a Japanese paper, "will mean free government, free religion, free education, and free commerce for 600,000,000 souls who live on this side of the globe." This is a large job for so small a nation to undertake, but it is a commendable one, and, when one considers the incoherent and lethargic government with which she is contending, a possible one. Meantime, conscious of her growth, Japan reminds the western powers that she is no longer to be kept in leading strings; that the treaties made a quarter of a century ago are out of date and must be superseded by new conventions in which mutual and equal rights shall be respected. England has already accepted the new status of Japan and has ratified a treaty, which, going into effect five years hence, does away with restrictions on travel, extra territoriality, and consular courts, and arranges tariff schedules. A similar treaty is being drawn up with this country.

The Case of Howgate.

It seems incredible that an embezzler of public funds, and a man well-known in face and physique, should for thirteen years elude unrelenting detective pursuit, and yet for the most of that period be living quietly in New York city and selling books under an assumed name, on a prominent Avenue — so incredible, indeed, that reputable newspapers openly charge connivance on the part of high officials with this long postponement of justice. Captain Henry W. Howgate, a former chief and disbursing officer of the Weather Bureau in Washington, was arrested in the winter of 1880-'81 on the charge of defrauding the Government of various sums aggregating about \$370,000. He escaped from the officer who had him in charge by means of a cheap imposition, and disappeared from the capital — it is said, with a pretty woman, not his wife. Since that time detectives have searched for him the country over — stimulated by a reward offered by the War Department — but all in vain. And yet for many years, with simply the changes which time works in form and feature as his only apparent protection from recognition, he has been a familiar figure at auctions and in the book-trade of New York city. His store in the basement of a building on Fourth Avenue has borne the sign of "Harvey Williams, Second-Hand Books;" and around him has gathered a congenial company of literary friends who never suspected that the quiet old bookseller was the hunted fugitive whose escape had caused such a sensation. Future developments in this strange case will be awaited with interest.

Our Contributors.

CRITICISING THE MISSIONARY SOCIETY.

Rev. C. C. McCabe, D. D.

IT is easy to do it. We are trying to plant our missions all over the world. It is an expensive work. It is a work full of discouragement. Paul was once a missionary to Italy, and he states some of his difficulties in the first chapter of his letter to the Romans. Those difficulties have not diminished under the spiritual dominion of the Roman Catholic Church. We have often been deceived in the past, not only in the helpers raised upon foreign soil, but also in those we have sent out from this country. This nation waited in agony during the great Rebellion till incompetent leaders could be gotten rid of and the great conclave of Generals—Grant, Sherman, Sheridan, Thomas, McPherson, Howard and many others—came to the front. The incompetent generals cost us millions. They were finally displaced and remanded to the ranks of hostile critics, but the real leaders had come to the front at last and the Republic was saved. So will it be in all our missions. The Missionary Society has made many mistakes. It will doubtless make more. Men who are experts as failures themselves will point out those mistakes to the public eye. So they did during our great war, so will they do in every struggle.

As for Italy. It is a great thing to be there at all. Thirty-five years ago a man could not enter the gates of the city of Rome with a five-cent Testament in his valise. Now the walls of our great publishing house are slowly but surely rising. We will pour a steady stream of religious literature over Italy by and by. Not a dollar of missionary money will be taken for this building; it will be built through special donations.

We shall conquer in Italy—we shall conquer everywhere. Even the eloquent denunciation of a Wendell Phillips could not shake the people's confidence in the grand old pilot, Abraham Lincoln, when he was guiding the ship of state through the breakers in 1864. How he was criticised when he was doing his best! How keenly he must have felt it all! A committee of Chicago preachers called upon him once, and he gave them audience. They found fault with his administration, but when they were all through and had laid their blistering words of faultfinding on his burdened heart, he said: "Gentlemen, suppose all you had in the world was in a bag and Blonfin had it and was walking a tight rope over Niagara Falls. What would you do, gentlemen? Would you shout at him, 'Look out! Walk a little faster! Walk a little slower! Lean to the right! Now lean to the left?' Gentlemen, would you say any of these things? No, you would all pray and keep still till Blonfin got safely over. I am trying to carry the fortunes of this nation over the chasm of civil war. Pray and keep still till I get over." They were answered. They went out in silence. They knew nothing he did not know; they could not feel the embarrassment of the mistakes that were made as keenly as he did. Not a man among them that could have taken Abraham Lincoln's place for a single day without being crushed with the awful responsibility of it; but instead of sympathy, he experienced the steady, heartless criticisms of men who thought they knew all about it. These criticisms came from his own cabinet, from Congress, from the press, from the pulpit; but, taught of God, he went right on with his work, and as a result the nation was saved!

No missionary work on earth has such careful supervision as ours. We have our superintendents and presiding elders on the ground everywhere, and then our Bishops visit nearly all our missions every year. We can well trust them. They are good men and true. They love the church. They are men of good judgment. At headquarters we have their reports. We must believe what they say. There is not one of them but fairly exults at the wonderful prospects before us. We have had more souls converted in our foreign fields within the past five years than were converted in the whole seventy years of our history before. India now is having her Pentecost. But we must not forget the long, toilsome waiting we had—for a quarter of a century before the great forward movement began. Such a Pentecost will come to all our missions. Thirty-five years ago we had one convert in all our foreign fields; now we have 130,000, and they give \$250,000 per annum for self-support.

It is a blessed fact that, notwithstanding all criticisms and faultfinding, the great

army marches on to victory and the destructive critics go to the oblivion they deserve. It is to be hoped, however, they will turn up in heaven, for the Lord's mercy endureth forever.

New York City.

IN HOLY LANDE.

IX.

Rev. C. L. Goodell.

FROM Tiberias to Nazareth is an exceedingly interesting ride. We soon reach the Horns of Hattin, an oblong hill with an elevation at each end. These elevations, from their fancied resemblance to horns, have given the hill its name. Tradition, with some show of reason, locates here some of the most important events in our Lord's ministry. Here was preached the Sermon on the Mount, and just a little to the south the five thousand were fed. Authentic history has also brave records of this plain and hill. On the spot where we are standing the Cross went down before the Crescent. Here Saladin and his fierce Saracens made such an utter rout of the fainting Crusaders in July, 1187, that few escaped to tell the tale. So ended a century of Frankish rule in the Holy Land.

A hot ride of two hours and more across the plains to the southwest, and we reach Kefr Kenna, which has been considered for centuries the location of

Cana of Galilee.

This claim is disputed by excellent authority, but, after examining rival claims, I find nothing of sufficient weight to annul its ancient traditions. Cana was the home of Nathanael, that "Israelite indeed." As you pass along the narrow street of the little village you will notice a church on the right, with the legend, "The House of Nathanael the Apostle." Is there any place in Palestine whose memories are sweeter than those of Cana of Galilee? From Bethlehem Jesus fled in peril, in Nazareth He was rejected, and in Jerusalem crucified; but Cana will always be associated with the joys of holy wedlock consecrated by the Saviour's presence and miraculous power. We go to the spring where perhaps those famous waterpots were filled. Women even now are at the same work. The spring is walled up. Two women, who have a precarious foothold in the stones, are within, one nearly at the bottom, the other half way to the top. The first fills her jar and lifts it to the second, who hands it to a woman at the top. Don't let your fingers slip, Deborah, Dinah, Dorcas—whatever your name may be! If that waterpot falls upon your sister's head there at the bottom, the next to draw will find the water changed to red, but not to wine.

Lead on, Solomon! The sun bends low toward Carmel, the hills are high, though the road is good. Hasten! We long to see the white roofs of our tents and the red face of our cook. Abusandra has venison in his dish, and we long for that same goat meat!

Do you see that little village below us to the right? That is Gath-hepher. Jonah was born there, and they will show you there his tomb. What a sunset this is! We have apparently gone up as rapidly as the sun has gone down, so that for a half-hour half his face has been in sight over the shoulder of Carmel. He has a different assortment of colors here, but he is the same matchless artist as in New England. He has just laid a tube of flame upon his palette and is dashing it into the eastern sky; and now and then a touch of it falls upon a lonely column or the crest of a limestone hill. Old friend, we are glad to see you, and we think you reciprocate—for excuse the ungracious reflection—we have thought at times that you rather overdid the thing, and gave us a warmer reception to this country than even old friendship required.

In this land twilight and dark go hand in hand, and here they come. We have reached the crest of the hill above Nazareth, and now we see her white homes rising tier above tier, on the rocky slope of the huge amphitheatre; and beyond, the great valley of Esdraelon, lying at the feet of Tabor and little Hermon.

Sunday in Nazareth.

Many holy places can be passed by with few words, but Nazareth is not one of these. He knew this best of any place on earth. As boy and man, for thirty years, He played over these rocky slopes and walked in these streets. It shared the humiliation of the Son of God, for when He was crucified it was written over Him, "Jesus of Nazareth." For that it shall share His glory. He must have loved the place, or taken pleasure in halting from so humble a home, for He introduces Himself to Paul outside Damascus

as "Jesus of Nazareth." We will walk reverently in its streets, and think holy thoughts as we walk.

Our first visit is to the ruined tomb at the top of the hill above the city; and what a panorama it is which lies before us! There, in the sweep of the eye, are Carmel, Kishon, Esdraelon, Jesreel, Shunem, Gilboa, Nain, Tabor, and a score of other places, to name which opens volumes of history.

After reading again the Bible account of the deeds which transpired in this great valley, we re-enter the streets of the city. Of Nazareth as a city not much need be said. It has a population of 12,000, of which 9,000 are Christians and 3,000 Moslems. Singularly enough, there is not a Jew in Nazareth.

The most interesting modern building is Miss Dixon's Orphanage for Girls, built in 1875 by English money. We enter this institution just at the dinner hour. Seventy-five Syrian girls, most of them under twelve years of age, take their places behind the low benches in front of the dining tables. At a sign from a teacher each hand is bent, each right hand placed reverently over the eyes, and a rhythmic chant in Arabic follows. "Pray what did they say?" I asked the English lady at the head of the table. "Since you are a Methodist I will tell you," she answered, with a smile. And then she repeated the very same blessing which John and Charles Wesley were taught in the Epworth rectory. I repeat it here, wishing it might be taught in every Methodist home:—

"Be present at our table, Lord;
Be here and everywhere adored!
These creatures bless, and grant that we
May feast in Paradise with Thee!"

Who can tell what winds may harness themselves to a good seed when that which is sown by the fireside in Epworth bears fruit in far-off Nazareth!

As we go back to our tents we are shown the spot where tradition has it the enemies of our Saviour would have cast Him headlong from the "brow of the hill whereon their city was built." Not far away is the little church of the Mensa Christi, in which is the solid rock or table whereon, we are told, the Saviour and His disciples often dined before and after the resurrection. The carpenter's shop of Joseph is also shown, but, alas! it never was a carpenter's shop, and it is all too modern ever to have belonged to Joseph.

I had said before I left Boston that I should seek for a carpenter's shop in Nazareth, and such a place I found. Not a modern one, not even such a one as Farrar pictures in his "Life of Christ"—but the most ancient one in town, where the same kind of a plow was in making that Jesus saw in the furrows of Gennesaret; wrought too, as of old, with clumsy tools and the crudest art. In such a place He wrought

"Tables whereon folks set their meat and ate
Heedless of who was Bread of Life and gave
Such food that whose eateth hungereth not.
And in those little lanes of Nazareth,
Each morn His holy feet would come and go
While He bore plank and beams, whose back
must bear
The cruel cross."

If you want to realize to what depths He stooped, who was rich and for our sakes became poor, go to that ancient carpenter's shop in Nazareth, stand in the little hovel, with its stony floor and stone-arched roof, and if tears fall on the oak chips at your feet it will only be what has happened there before.

Nazareth is full of holy places, but most of them have only the authority of doubtful tradition. The Church of the Annunciation is to many the holy of holies; but its location will depend upon whether one is a Greek or Latin Christian, for there are two of them. The Latin church is the most imposing building in the city. Here we heard music from a boy choir surpassing any heard in Europe. The Holy Grotto is beneath the high altar. Here are three small chapels. The inscription in the chapel of Joseph is impressive: "Here He was subject unto them." Near is the kitchen of Mary, so-called—probably an ancient cistern. When some one asked if it were not a dark place for Mary to work in, the monk answered, "It was always light where Mary was." As an example of mountain-removing faith of a certain kind, the Roman Church is responsible for the claim that the house of Joseph, measuring thirty-six by seventeen feet, was removed by angels and after various adventures was dropped at Loretto in Italy. It is there encased in marble and visited now by the faithful.

The only holy place about which there can be no question is Mary's Well. Here Jesus certainly came again and again, for there is no other well in Nazareth. To this spring the women come from morning till night. I looked for some type of womanhood which would make more real to me the maiden mother, but for that my imagination was not strong enough. They say the women of Nazareth are superior in appearance to those of other Syrian towns, but the difference is so slight that I was not much impressed by it.

I want to tell you how I found Dr. Vartan—

grand old Scotchman, thirty years a physician in Nazareth—and how I closed the Sabbath day kneeling with him and his at his family altar. I must pass all that, and the story of his struggle with the government, which is still hostile to every good work.

The morning stars which watched our Lord in Nazareth are still shining when Solomon gives the call to break camp. We ride out by Mary's Well, and when the hill beyond is reached, I turn in my saddle for one more look at the white-walled town, stirred mightily to remember that down this very road He walked who "came out of Nazareth"—the greatest Good that ever blessed the world.

NATHANIEL P. BANKS.

His Election as Speaker.

Hon. J. J. Perry.

THE recent death of General Banks brings fresh to mind a great historic event—his election as Speaker of the 34th Congress. It was the first drawn battle, where "slavery extension into free territory" met with a national defeat.

Both the old Whig and Democratic Parties, in the prior Congressional elections, had been badly demoralized by the slavery question, supplemented by what was then known as "Know-Nothingism." When Congress met in December, 1855, the members of the House could be politically classified as follows: Democrats, 75; Free Soil Whigs and Free Soil Democrats, 90; Southern Know-Nothings, 30; Northern Know-Nothings, 25, and about a dozen members that could not be classed. The anti-slavery men were not sufficiently acquainted with each other to risk a caucus; so it was decided to let the first vote for Speaker be an informal one—every member voting as he pleased. The first trial resulted as follows: Wm. A. Richardson (Democrat), 74; Lewis D. Campbell (Free Soil Whig), 53; N. P. Banks (Free Soil Democrat), 24; Humphrey Marshall, of Kentucky (Southern Know-Nothing), 30; H. M. Fuller (Northern Know-Nothing), 17; A. C. M. Pennington (Know-Nothing), 7; and 24 scattering. Eleven succeeding trials were had with nearly the same result, when on the twelfth trial Campbell received 81 votes. He then gradually fell off until the twenty-fourth vote, when he withdrew his name. Banks' vote then began to rise until in the thirty-seventh trial he received 107 votes—six short of an election. This number he held for six successive trials. Fuller's vote went up to 28, and Richardson just held his at 74. These trials settled two things: (1) that Banks could not get a majority vote, and (2) that he could get a larger vote than any other man on that side of the House. This fact being established, his friends continued to vote for him up to Dec. 29, when his vote dropped to 99. A good deal of informal debating was indulged in during the entire contest, with two attempts to elect by plurality, which were voted down.

Thus things moved until the one hundred and twenty-third trial, when Richardson's friends went over to James L. Orr, of South Carolina; Fuller's men voted for Ricard, of North Carolina. On the 30th of January, 1856, Clingman, of North Carolina, again offered the plurality rule, which was defeated (106 to 110); and on Feb. 2, 1856, Smith (Democrat), of Tennessee, offered a resolution providing that if after three trials no election should be had, on the fourth vote a plurality should elect. This passed—yeas, 113; nays, 104. Three trials were then had, resulting as follows: Banks, 102; Wm. Aiken, of South Carolina, 93; Fuller, 14; scattering, 6.

Then came the fourth trial, which took place under the most tremendous excitement. At the end of the roll-call the vote stood as follows: Banks, 108; Aiken, 93; Fuller, 13. The Banks men had done all they could. It was at that time out of their power to get another vote. But the Democrats expected enough change from Fuller to Aiken to elect him. First, Dr. Marshall, of Kentucky, changed to Aiken; then amid the most uproarious cheering followed Emerson, Etheridge, J. Morrison Harris, Robert T. Paine, William B. Smith, Robert P. Tripp, and James B. Ricard—making Aiken's vote 100. The vice vote method of voting enabled every man to keep the count. Then came a long pause, and the silence of death seemed to reign in that vast hall as the tellers held the vote in suspense. Then came moments of intense excitement. A way in one corner of the Representatives Hall some Jacob Broome of Pennsylvania, Bayard Clark of New York, Elisha D. Cullen of Delaware, H. Winter Davis of Maryland, Wm. Millward of Pennsylvania, and Thomas L. Whitney of New York, who had voted for Fuller, surrounded by Aiken's friends. They now, wild with excitement, in impassioned tones begged and pleaded that at least four of this number would change to Aiken and thus secure his election. The scene was highly dramatic as the House and crammed galleries, with the most intense excitement, kept their eyes fixed upon the "immortal six," who held the result of that great contest in their grasp. The moments seemed hours; when at last, with slow and solemn tread, the friends of Aiken one by one retired to their seats. Everybody knew the "die was cast" and the contest ended. The tellers announced the result, and Col. Farney, the presiding officer, declared Nathaniel P. Banks duly elected Speaker of the House!

The Banks men could "hold their breath" no longer, but broke out into one long-continued storm of applause, which made that old hall ring as it never did before or since.

In the face of all this Dr. Marshall, a member from Kentucky, white with rage, offered a resolution declaring Howell Cobb, of Georgia, elected Speaker; but the cooler heads among Aiken's friends said they had been "beaten at their own game"—and gave it up. Clingman of North Carolina offered a resolution declaring Banks legally elected, which passed (156 to 40); when ex-Gov. Aiken, the defeated candidate, Howell Cobb and Henry M. Fuller gracefully conducted the Speaker-elect to the Speaker's chair.

Amid this ever-memorable nine weeks' contest Nathaniel P. Banks was apparently one of the least excited men in the crowd. With a firm step he ascended the Speaker's desk, and in a clear, calm and distinct voice delivered his admirable inaugural to the House. Thus ended one of the greatest political battles of the Republic—the first great victory for freedom won at the national capital. It was the forerunner of those great events which followed, and culminated in the election of Abraham Lincoln to the Presidency and the destruction of slavery in the land.

Portland, Maine.

THE THEOLOGICAL DRIFT IN THE OLD WORLD.

XVI.

Prof. W. T. Davison, D. D.

THE homely proverb says, "The proof of the pudding is in the eating;" the minister prefers to say, "The test of the sermon is the application." In any case it holds true that the trying time for any new theory of Biblical interpretation or criticism comes when it must leave the study and go out into the market-place, showing by its practical working what is its essential character.

The time for that has perhaps not yet quite come in the case of the reconstruction of the Old Testament proposed by the newer criticism, but it is near at hand. A sign of the times in this direction is the publication of Miss Julia Wedgwood's

"The Message of Israel in the Light of Modern Criticism."

—a book in which an accomplished lady endeavors to state, in language that all can understand, the moral and spiritual import of the Old Testament story, if the chief results of Old Testament criticism be accepted as proven. She very fairly says in her preface: "The test by which Biblical criticism must stand or fall is its power to render the moral purport of the Old Testament intelligible." We should have said "one test," but let that pass. We cannot by any means admit the absurdly exaggerated statement that hitherto the history and literature of the most remarkable people of antiquity has been nothing but "an abracadabra from which here and there we derive edification," though we are quite prepared to admit that in the interpretation of that history as thus far presented, a number of somewhat serious difficulties have interfered with a thorough understanding of some parts of it. But if the new analysis can make the old book — so sacred and so significant — more "morally intelligible" and the familiar history more distinctly "a coherent and memorable chapter in the history of thought," it will undoubtedly have made good a claim which will be recognized by a multitude of devoutly intelligent readers as well as by a handful of highly educated scholars.

It is a large claim to make, and one opens Miss Wedgwood's volume with no little expectation. The impression produced by it upon various readers will no doubt be very different, but for ourselves we say at once that while the book contains much which to students of the Old Testament is exceedingly interesting, much which could only have come from a writer of moral and spiritual insight, as Miss Wedgwood had previously proved herself to be, it distinctly falls in the one chief claim it makes. The traditional reading of the history has its difficulties; this new reading presents greater difficulties of its own. On the moral and religious side, particularly, some of these difficulties are crucial, and, so far as at present appears, insuperable.

We do not write this in any spirit of prejudice. Christian students of today have learned to keep open minds upon some points on which it used to be held that no hesitation was permissible. And the present writer, at all events, has found much in the critical analysis of Old Testament records which has proved illuminating and helpful, and so far commended itself as a probable explanation of the history and composition of those records. We can believe with Miss Wedgwood that hitherto a mistaken idea of unity in the Old Testament books has obscured a truer unity which is now beginning to emerge. We are prepared to accept some of her moral interpretations of the early history, and were quite ready to accept the whole, if she could make them good. But just at critical points she fails, as the analysis falls on which her commentary depends. Does it make the Old Testament more morally intelligible to be told in broad terms that "the Hebrew projected his ideal goal on his shadowy past, and thought he remembered when he was in fact anticipating; he imagined a past which was actually a future?" This is not to say that in the midst of legislation truly ancient there were inserted later features which were truly Mosaic in spirit and carried out the idea and purpose of the original law. It is not the admission that a body of religious and ecclesiastical legislation is to be conceived of, not like a magic building completed from roof to basement by a single stroke at its first inception, but like a growing tree, throwing out branches belonging to the parent stock, yet appearing upon it only at a later stage. It is to assume that the Jew was so peculiarly constituted that he did not know the difference between past and future, be-

tween history and prophecy; and Miss Wedgwood quite misunderstands the nature of the Hebrew tenses when she tries to build her exposition of this extraordinary mental constitution upon the foundation of grammar. "The seer stammers when he seeks to define between *is* and *shall be*; he often blunders when he seeks to define between *shall be* and *was*." The conception of time — in Hebrew as in Gaelic and some dialects of the Southern Pacific — is indeed relative rather than absolute, and the "perfect" and "imperfect" tenses may vary in meaning according to position and usage. But the principles regulating that usage are clear and fixed enough, and a Jew of any age would be much surprised to be told that the construction of his language was such that a writer could not distinguish between past and future, or that the constitution of the Hebrew mind was so fluid and elastic that "the vivid consciousness of a national tendency" was felt to be quite enough to warrant any writer in asserting that "an event in the past for which no evidence can be produced" had actually happened. It can hardly be said to conduce to the "moral intelligibility" of the Old Testament to begin by rubbing out fundamental lines of moral consciousness in this wholesale fashion.

Or turn to the

Question of Deuteronomy.

The treatment of this book is a crucial point in any theory. A question which goes right to the heart of any critic's explanation of Old Testament religious history is: What does he make of Deuteronomy? It is an absolute necessity for Miss Wedgwood, or any writer who seeks to commend the Wellhausen theory of documents, that she make quite clear what happened in the reign of Josiah when the "book of the law" was found in the Temple, and what relation Deuteronomy, as we have it, bore to that event. Miss Wedgwood's view is that Deuteronomy was the book "found" in the Temple and that "the reader who will interpolate the portion from Deut. 5-38 (omitting 27) in 2 Kings, between the account of the public recital to the people by Josiah and his reforms, will have all the evidence which any one can need to convince him of the justice of this decision." But the book, though found, has never been lost; it "might easily have been hid by those who professed to find it," and, as a matter of fact, was so hidden and found. "Although within the Temple itself, strictly so called, such a loss was as impossible as that of a Bible in a small parish church; in the surrounding chambers used by the priests and attendants the loss of a bulky parchment, though not probable, cannot be called impossible, so long as the whole place was neglected. It would be easier, however, to suppose that some ecclesiastical manuscript of the second century had lain hidden at Oxford during the High Church movement of fifty years ago, than that the last discourse of Moses should have had a like fate anywhere near the Temple during the reforms of Hezekiah. We may surely assume its non-appearance at that time to imply its non-existence." We are, therefore, brought to the conclusion, says Miss Wedgwood, that "its introduction was an occasion on which the genius of Israel again used guile in its search for a blessing, and spoke with the simulated voice of an elder brother." The statement, however, that this religious reform was based upon an actual and intentional fraud, is felt to be so serious that an explanation is called for; and this is the explanation: "We can but remind the reader that, according to the Hebrew point of view, variance from fact was not an offence against truth, and also that even an offence against truth was not necessarily a sin." And this, though palliated or explained away by a not very apposite illustration drawn from "Paradise Lost" and the third chapter of Genesis, is the best that this interpreter of the message of Israel has to say to make the history of Josiah's reforms "morally intelligible!"

Unfortunately, however, if the serious moral objection to this hypothesis could be overcome, its difficulties are not ended. They are indeed only begun. What was it exactly that happened? Who was the author of the fraud? How could one man, or half-a-dozen men, carry it into execution? If a considerable number of priests and prophets — persons not accustomed to act together under such circumstances — conspired, could the fraud be a secret? Was the king deceived? Was his horror at the discovery, described in 2 Kings 22, feigned? Or, if all the lesser difficulties attending the origination of the fraud can be surmounted, are we to suppose that the people at large,

closely wedded to a number of evil practices in connection with their worship, could be persuaded that a book of Moses had existed for centuries of which they had not known, and at its bidding have relinquished at once customs which hitherto it had been found impossible to eradicate? Populus vult decipi, but not after this fashion. Even Jews, who are said not to be able to distinguish between history and prophecy, for whom "variance from fact was not an offence against truth, and an offence against truth not necessarily a sin," do not give up long-cherished habits and practices in obedience to a command which was known to be an invention! If it was not known to be an invention, then the palming off upon the people of revolutionary legislation under the guise of a suddenly discovered code of Moses that had never been heard of before, and persuading them that they must obey it at their peril, constitutes a piece of ecclesiastical legerdemain which was surely beyond the power even of these descendants of the wily Jacob.

Surely it cannot be said that this account of Deuteronomy sheds a flood of spiritual light upon Jewish history. The Bible does not become more morally intelligible, either to the simple-minded or the highly-educated reader, if we are told that one of the chief reforms in religion and worship was effected by a priestly intrigue as deceitful as the forgery of the Isidorian Decretals, and even more shameless. It is no doubt quite true that there are difficulties attending the account of what happened, when interpreted in the traditional fashion. There are difficulties attending every attempt to explain the facts, though these are far fewer if we adopt Canon Ryle's supposition that the book found in the Temple was substantially Deuteronomic in character, that it was compiled in the latter part of Hezekiah's reign, actually found in the Temple, and supposed to have been written

long ago and lost. But whatever theory be adopted as to the exact history of documents, it seems to us an essential postulate that priests and prophets, king and people, must in the reign of Josiah have been substantially familiar with the general tenor of the teaching of Deuteronomy, and that when it was produced and read, their conscience was truly moved with compunction for having broken a recognized law of Jehovah. The history of religion requires this. Purification of morals and worship is not carried out by means of a cleverly executed fraud. The Decretals of Isidore had to do only with ecclesiastical procedure and supremacy. Moral advancement is not to be obtained by moral delinquencies. There have been, no doubt, considerable variations in moral standards in different ages and different countries, but East and West alike know the meaning of a lie. And Miss Wedgwood's ingenious statement of the case does but decently cover over the shape of that undeniably ugly reality, which can be distinctly seen under the folds of her considerably provided cloak.

If we do not enter into further details, it is not because we have exhausted our list. The narrative of the building of the Tabernacle — an utter invention according to Wellhausen and Miss Wedgwood — does not make Exodus more morally intelligible. The introduction of the Priestly Code after the Exile is full of difficulties, if we assume that so considerable a portion of the Pentateuch is of that date and so little — if any — of Mosaic origin, as Miss Wedgwood's views of the subject imply. She falls altogether to see that her first duty is to make the history of Jewish religion intelligible, while to our thinking a considerable part of the story, as she tells it, is not even credible. The failure, however, is not that of the advocate, but of the case entrusted; not of the commentator, but of the text to be expounded.

Handsworth College, Birmingham, Eng.

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MY FIRST SERMON.

(Rev. Hugh Price Hughes.)

FOR some reason or other I have considerable difficulty in recalling many of the incidents of my youth, and my first sermon was prepared and preached when I was very young. At the time of my conversion I was in a boarding school at the Mumbles, near Swansea. Soon after I became conscious that Christ was my Saviour I was possessed with a deep conviction that He had called me to the Christian ministry. In the early years of my Christian life I had many doubts and misgivings with respect to the reality of my own conversion, but never the least uncertainty with respect to my call to the ministry. When that call came I wrote to my father a letter as brief and direct as schoolboy letters often are, stating that I was convinced it was the will of God that I should become a Methodist preacher. To this my father replied in terms equally laconic, that he would rather I should be a Methodist preacher than Lord Chancellor of England. That reference arose from the fact that I was then intended for the legal profession. Having received the prompt and hearty approval of my father, for which I have always been devoutly thankful to him and to God, I began at once to turn my thoughts toward my future calling.

Like all new converts I was extremely anxious to do something for Christ, and to convey to others the good news of the love of God. As I was one of the oldest pupils, I was permitted a good deal of liberty of action by the head master, who was at that time a Methodist; and he gave me every encouragement to prepare for the Methodist ministry. On the side of the hill on which the school stood, there were some small cottages occupied by old sailors, widows and others. I well remember going to an aged widow who occupied a little room on the ground floor of one of these small cottages, and negotiating with her for the use of her room on Wednesday evenings for the purpose of holding a cottage service. My pocket money did not amount to a large sum, so that the terms of the bargain must have been very moderate, though I do not recall precisely what they were. But I know that after some bargaining she agreed to place the room at my disposal, to put a white cloth on the little table, and to provide me with two candles and a pair of snuffers. The pair of snuffers was of much importance, as there would be loss of dignity as well as danger of burning my fingers if I had to snuff the candles without the use of some instrument other than my fingers. The old lady undertook to advertise the services in the adjoining cottages and to assist in collecting a congregation. I also purchased some tracts, which I distributed from house to house.

I feel now the anxiety with which I looked forward to the eventful hour at which I held my first service. There could not have been a dozen persons in the room, as it would scarcely admit of that number. Perhaps there were six or seven. I recollect only one of them, an extremely dilapidated old salt, who had very much difficulty in conveying his limbs to the corner that had been reserved for him near the fire. His legs were crippled by age and exposure, and had a disposition to sprawl all over the place without much reference to his will. He and others who came in accompanied their movements by audible groans indicative of painful rheumatism. I believe that two boys accompanied me from the school, but am not certain. The text I selected for the occasion was: "It is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." I wrote out the sermon at length, and believe I have the manuscript somewhere today, but have had no opportunity to search among my papers. I submitted it at the time to the head master, who was then a local preacher in my own communion, and he said that I had clearly and correctly expounded the good news of the Gospel, but that I had totally overlooked the main truth of that particular passage, namely, the trustworthiness of the Gospel. In fact, I had not dwelt at all upon the faithfulness and acceptableness of the saying. I had simply attempted to explain and illustrate the saying that Christ Jesus came into the world to save sinners.

At that time, and for some years afterward, it was my habit to write out my sermon at length, and to commit it to memory. I am thankful to say that I never fell into what I cannot but regard as the dreadful habit of reading sermons, which I believe, with Dr. Dollinger and Mr. Gladstone, is fatal to the highest practical efficiency. On the other hand, I think it is extremely desirable that young preachers should cultivate accuracy and copiousness of expression by carefully writing, and, if necessary, re-writing their sermons in extenso during the early period of their ministry, until they have obtained such a mastery of utterance as may enable them to dispense with the habit.

I believe that my first sermon took less than twenty minutes to deliver, at the fearful rate at which I was at that time in the habit of reciting what I had written. The sermon dealt immediately and directly with the spiritual need of that little congregation, and aimed at producing a practical result in their souls then and there. It emphasized what are known as "the doctrines of the Cross," without which all so-called preaching is insipid and useless. I had then, as by the mercy of God I have now, an intense and unlimited faith in my Divine Saviour, in whose realized presence I spoke, and in whose power and desire to save everybody to whom I spoke I had absolute confidence. I am sure that I was influenced by two motives: a desire to please Him

who had loved me and given Himself for me, and an intense longing that others should share the release from condemnation and the rapturous happiness which I had found in Him.

I have, of course, today, a much larger sense of the scope and richness of the Gospel of Jesus Christ than then. But I realize that my faith in Him is essentially the same now as it was in the little room on the hillside of my native land. I have an impression that I gained the attention of the audience, of which they gave evidence both by their general silence and by occasional groans and ejaculations. They certainly understood me, for on such occasions intelligibility depends mainly upon intensity of conviction and directness of purpose on the part of the preacher.

That little service was regularly followed by many others. I soon became a local preacher on the Swansea Plan, and in due course a candidate for the ministry. I am sorry that I am unable to enter into fuller details with respect to the sermon itself, but I shall be excused my inability to do that when it is remembered that I was about fourteen years of age at the time, and that until the request for some account of my first sermon reached me the subject had been latent in my mind for many years. I am not sorry, however, to have had my attention directed to the first attempt I ever made to preach Christ. I think as we grow older we are in danger of becoming conventional, commonplace and official. We are apt to lose the glow and fervor and enthusiasm of our first love to Christ. But these features of true Christian faith seem to me so essential that I could most sincerely ask God to remove me from this world rather than allow me to remain in it without the happy confidence in Christ and the sanguine optimism about the future of the human race which led me to preach that first sermon.—Independent.

The Conferences.

N. E. Southern Conference.

Providence District.

Rev. W. H. Allen, of Middletown, occupied the pulpit of the church in Northmouth, Sept. 16, the pastor being away on much-needed vacation. Mr. Allen was formerly pastor of this church and is always sure of a very cordial reception whenever he appears before them to preach.

Rev. George E. Brightman, of Attleboro, read an excellent paper before the Methodist Ministers' Meeting in Providence, Sept. 17, on "Needed Reforms in Funeral Usages." The essayist showed that reform was not only necessary, but possible, at the following points: The failure to consult the minister before the time of the funeral is fixed; long and elaborate services; the provision for an unlimited supply of carriages; the practice of kissing the dead; the profuse display of flowers; the selection of aged or infirm persons for bearers; the holding of funeral services on the Lord's Day; the unjustifiable exposure of the dead to the curious crowd, and extravagant expenditure of money in mourning dress. These points were fully discussed by the author and afterwards by a large number of the preachers who were present to hear the paper.

Seven Chinamen have recently connected themselves with our Sunday-school in Attleboro. That is a step in the right direction and will no doubt be productive of good results both to the school and to the new-comers. The Epworth League has pledged itself to raise \$75 for Missions. The pastor received five persons into the church from probation, Sept. 2.

At Warren things are moving along pleasantly, and the pastor, Rev. H. D. Robinson, is enjoying his new field of labor very much. He is favored with a congregation of attentive and intelligent listeners and with a chorus choir whose inspiring and helpful music is eminently deserving of special commendation. The church parlors have been thoroughly renovated, and the main vestry is soon to be repaired and refurnished with comfortable chairs. The divine blessing is also expected in the outpouring of the Holy Spirit and the salvation of the people.

This church is one of the oldest churches of our denomination in New England. The first Methodist preacher who proclaimed the Gospel here was Rev. Daniel Smith, in the autumn of 1790; he was one of the three who came into New England that year to assist Jesse Lee. The next recorded Methodist services in this town were conducted by Jesse Lee in July, 1790, when he preached in the kitchen of a house now known as the "Job Smith house" which, I believe, is still standing on Main Street. Mr. Lee preached his second sermon here in 1791. This year Warren was "taken into a circuit" and became one of the regular preaching places of the Methodist itinerant. Within that year a class was gathered numbering twelve or fourteen members. After a few years, the audience becoming too large for Mr. Smith's kitchen—which for a long time seems to have been their place of meeting—the society graduated to a large barn, to which the worshippers flocked to hear the living Word preached with power. At this time Rev. Ezekiel Cooper had charge of the circuit which included Warren. In September, 1794, the first church edifice was dedicated, Rev. Jesse Lee preaching the sermon. It was located upon the same site occupied by the present large and commodious church.

For more than a century the Methodism of Warren has made itself felt as a very powerful agency in the salvation of souls. Glorious revivals of religion have attended the faithful preaching of the Gospel, whose far-reaching results will never be fully known until the faithful preachers stand before the Throne.

The history of this church presents a fine array of godly men who have done much to build up Methodism in New England. It is a benediction to recall their names: Revs. Daniel Ostrander, Joseph Snelling, John Brodhead, Isaac Bonney, John Lindsay (father of Dr. J. W. Lindsay of the New England Conference), James Porter, William Livesey (one of the first friends of the East Greenwich Academy in the days of its financial distress, and whose sagacity also saved Wesleyan University, as Dr. Olin testified), Robert M. Hatfield, Paul Townsend, Ralph W. Allen, David Patten, Samuel C. Brown, Charles H. Titus and Henry B. Hibben. These and many others wrought heroically and successfully in this field and have passed on to their reward. Several of the pastors are now living who by their faithful ministrations blessed

the church and community and will never be forgotten by this loyal people.

The church, and in fact all New England Methodism, owes a debt of gratitude to Dr. Michael J. Talbot, of Providence, for the excellent history of the church he wrote and published in the midst of his pastorate in Warren in 1878. It is full of interesting historical facts of great value. May the grand old church continue its glorious work till the end of time!

X. X. X.

Our Swedish Mission Church, Newport, is in a prosperous condition. Rev. C. Paulson, pastor. The services this summer have been unusually well attended, and a good revival spirit prevails in the church. Some souls have been saved and a few have united with the church. The Epworth League is doing well in all directions. The pastor is giving lectures on different subjects to the young people. Sept. 13, a successful fair or sale, was held in the church. Some time ago it was stated in these columns that the two Methodist churches in Newport suffered loss by the July hail-storm. But neither did the hail spare the windows in the little Swedish church on Annandale Road. The glass-bill for this church was about \$40. But they decided that the storm must pay its own bill, and so the pastor's wife and other ladies of the church have made small boxes from the broken glass which they sell as souvenirs of the great hail-storm in Newport, July 14, 1894. Some were sold at the fair and several are ordered. If any one would like a fine glass box souvenir, write to Mrs. Rev. C. Paulson, 41 Rhode Island Ave., Newport, R. I. But enclose at least \$1.

New Bedford District.

Dighton.—The pastor, Rev. R. Clark, and wife spent their vacation in New Hampshire and Vermont, being advised to do so for Mrs. Clark's health. During their absence they visited North Conway, Mt. Washington, Fabian's, Bethlehem, and St. Albans, where reside the sister of Mr. Clark and his father, Rev. G. W. H. Clark, now in his 83d year. The trip was very beneficial to both, and he returns to his work with new vigor.

Bourne.—It is a hundred years the present season since the introduction of Methodism into the region now embraced in the town of Bourne, and the church proposes to commemorate that event by appropriate services about the middle of October. A more definite announcement will probably be made very shortly by the pastor, Rev. N. C. Alger. At Monument Beach, a summer resort connected with the Bourne charge, the services have been more largely attended than ever before. The summer people have shown much interest in this service, not only by their presence, but also by their efforts in decorating the chapel with flowers, aiding in the music, and in various other ways.

Myricks.—By the death of Mrs. Helsabah Taylor, which occurred at Myricks, Sept. 6, the Methodist Church of that place is to receive \$500 in money, and the larger share of her household goods for a parsonage.

Fall River, Summerfield Church.—Special revival services are being carried on with good results. Pastor E. F. Jones is being assisted by Miss Brener of the Evangelistic Association. About a dozen persons have expressed a desire to begin the Christian life.

New Bedford.—Union evangelistic services are being held by the churches under the lead of Rev. C. L. Jackson, of Boston. The meetings are largely attended—as many as 3,000 being reported present at a single service. About eighty persons expressed the determination to begin a Christian life during the first two weeks of the meeting. The services are now held in the rink, as no church is large enough to hold the people who attend. All the evangelical churches of the city except the Episcopal are uniting heartily in carrying on the meetings, which are increasing in interest. N. B. D.

Norwich District.

At Willimantic during the month of September, 27 have been received to full membership (three by letter) and 7 to probation. Every week there are seekers of salvation. The pastor, Rev. O. W. Scott, has addressed three Christian Endeavor conventions and five Epworth League gatherings—Sterling Camp-ground, New Haven District Chautauque, Cottage City, Springfield, White River Junction, Vermont State League Convention.

At South Manchester, Rev. J. S. Wadsworth and people are having success. Sunday, Sept. 16, was one of the days which will be remembered above many others. Invitations were sent out by the Epworth League to all members and friends of the church who were over sixty years of age to attend special services which had been arranged for the day. About seventy-five accepted the invitation, and carriages were sent for those who desired them. The main audience-room of the church was nearly full at the love-feast in the morning at 10. It was indeed in "the border land" to be there, and an inspiration to all to hear the words of triumphant testimony which came from those so far advanced in the Christian life. In the evening a most impressive and profitable memorial service was held, in which the names of those who in the years gone by were active in the service of the church militant, were lovingly recalled. The entire day was one of blessing to those who

are approaching the "evening time" of life, and particularly helpful with suggestion to the young in the church. The church life is in a healthy condition of growth. At every communion thus far in the year persons have been received by letter or on probation, also some have been received into full membership at each of these services.

Revival interest is manifested at North Manchester. Rev. J. Tregaskis has been greatly rejoiced to see a score or more of persons converted, and the work is progressing. Thos. E. Murphy has assisted one evening. The church is much awakened.

Rev. D. N. Beach, D. D., has been speaking in Connecticut every evening during the present week in the No-Licence campaign. strenuous efforts are put forth in many places by the temperance forces to carry the vote against licence.

W. J. Y.

Vermont Conference.

St. Albans District.

South Franklin.—At the last quarterly meeting, Mrs. Heffon, of Boston, preached an earnest and practical discourse. In the evening a prayer service was jointly conducted by herself and the pastor, with much spiritual profit. On Sunday the pastor, Rev. W. H. Atkinson, administered the rite of baptism to a child and two young people, and received 6 into full membership in the church. The presiding elder preached a very plain and helpful sermon on steps in the Christian life.

Swanton.—A home camp-meeting has been held with progressive interest. Revs. A. B. Riggs, W. H. Hyde and C. Wedgeworth were present to assist. Evangelist Brown preached clearly and convincingly each evening, and on Sabbath morning. The W. F. M. S. loses a promising worker in the death of Mrs. Alice Searles Collins.

West Berkshire.—The generosity of Mrs. O. F. Babcock has just been acknowledged by the church in a series of resolutions. She presented them a pulpit Bible, pulpit set of furniture, and a platform carpet.

St. Albans.—The Vermont Conference Woman's Home Missionary Society held their annual meeting here, Sept. 12. The opening exercises were conducted by Mrs. E. A. Barrett, of Bradford, president. An address of welcome was given by Presiding Elder Sherburne. The reports of the recording and corresponding secretaries of the executive board and the treasurer were listened to with close attention. The reports of district secretaries followed. The hopeful outlook was evident in a slight advance of membership and interest during the year. Mrs. D. L. Fuller, of Montpelier, reported on mite-boxes, and showed that much could be done through the early education of children in benevolence. Reports of the secretary of supplies and of the young people's work were given. Two papers, one on "The Lord's Tenth," by

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Mrs. G. O. Howe, and the other on "Paying the Lord's Debt," by Mrs. E. Morgan, were given. These showed the careful study of systematic giving. In the evening a praise service, led by a ladies' quartet, was enjoyed. Rev. Isaac McAnn, of Boynton Institute, West Virginia, gave an interesting address, which was listened to by a large audience. A collection and benediction completed a blessed day's work for the Master.

The State Sunday-school convention will be held here Oct. 16-18.

Rev. I. McAnn occupied the pulpit morning and evening, Sept. 16, showing remarkable vigor for a man of his years. He left the Monday following for his work in the South—polishing black and white diamonds for the coronet of our Lord. May large usefulness be granted him!

Professor Bagnall, who has taken charge of the village public schools, is a graduate of Wesleyan, and an active member of our church. Dr. Smith, of Montpelier Seminary, occupied the pulpit morning and evening, and preached two valuable and plain sermons on character, its pillars and worth forever.

Albany.—The Grand Isle County Sunday-school Convention was held at the Methodist church. An interesting meeting was followed by the election of officers for the ensuing year, and Miss La Motte was fixed upon as the place of next assembly.

Bakersfield.—Presiding Elder L. O. Sherburne occupied the pulpit on Sunday morning, and N. M. Pratt, from Union Theological Seminary, in the evening.

Fairfax.—Rev. Mr. Low, of Westford, preached a very practical sermon, Sunday, Sept. 16, in exchange with the pastor, his theme being "Christian Perfection."

Richford.—The union evangelistic meetings, under the leadership of Rev. Mr. Harriman, have continued the past week with wonderful results. Nearly all the merchants signed an agreement to close their stores at 7:30 o'clock P. M., on Tuesday, Wednesday, Thursday and Friday, on account of the meetings held every evening at the M. E. Church.

West Swanton.—Rev. S. Donaldson and wife, of Northfield, are visiting relatives. He preached a very pleasing sermon to a large congregation on Sunday.

Georgia.—The Methodist Church building is advancing towards completion. When finished it will be a fine structure, and will add much to the Centre village appearance.

St. Albans Bay.—Rev. W. H. Hyde was married to Miss Lucy E. Heald, at the church, on Tuesday afternoon, Oct. 2.

Montpelier District.

Chelsea.—The young people of Chelsea Epworth League deserve praise for the enthusiastic support they have rendered the building committee in the church repairs. During the year they have raised more than a hundred dollars as the proceeds of concerts and dinners. About forty were present last week at a reception given to the young people at the parsonage. The prayer-meetings of the League have been very spiritual and helpful during the summer months.

Windsor.—On Sunday, Sept. 17, 7 were baptized, 4 received on probation, and 4 into full membership by the pastor, Rev. O. D. Clapp. More than sixty out of a membership of one hundred partook of the Lord's Supper. The evening service gave evidence that in waiting upon the Lord strength had been renewed. The outlook is hopeful.

St. Johnsbury District.

Greensboro Bend.—Mr. M. H. Smith, the young Seminary student appointed to supply this charge during the year, was, at last accounts, dangerously ill with grippe and malaria, with no hopes of his recovery. This will be sad news to a large circle of friends and acquaintances. Evangelist Ford, of Bradford, is assisting in revival meetings at this place. Seven young people united with the church, Sept. 16.

Plainfield.—On Wednesday evening, Sept. 26, the Methodists of this place turned out en masse to the residence of E. J. Colby, the occasion being in honor of the 64th birthday of Hon. H. Quincy Perry, who has been for more than forty consecutive years the efficient Sunday-school superintendent of our society there, and as a friendly greeting to Mrs. Daniel Burns, of Fargo, N. D., who was for many years prominently identified with the followers of Wesley in Plainfield. Exercises appropriate to the occasion enlivened the evening and made all hearts glad.

Groton.—A "Keeley meeting" was recently held at the Methodist church, Rev. A. H. Webb and Mr. E. A. Nutt, of Montpelier, being among the principal speakers. This organization is doing much good in Washington County.

Danville.—Rev. E. A. Whittier, the Lawrence evangelist who has had several previous successful revival campaigns in this State, will soon begin a series of union evangelistic meetings.

Newbury.—Repairs are soon to be commenced on the parsonage, a new veranda being among the improvements contemplated.

Derby.—The Junior League of this place is alive and active, and recently gave a supper and social.

Brownington.—Revival meetings, with good and increasing interest, are being held at this place. Rev. O. E. Newton is the pastor.

Mid-year Meeting.—The annual session of the Vermont Conference board of examination for the examination of candidates in the various courses of studies, and for orders, and admission on trial, will be held at the Seminary in Montpelier, Oct. 30 and 31. A full program will be issued to parties interested at as early a date as possible.

W. H. M. S.—The Woman's Home Missionary Society of Vermont Conference held its 10th annual meeting at Trinity Church, St. Albans, Sept. 12. The report of the Conference secretary showed the year to have been one of prosperity, a gain of over one hundred auxiliary members having been made. The address of the president, Mrs. E. A. Barrett, was strong, thoughtful, well-written, and delighted the audience. Rev. Isaac McAnn, of Boynton, Va., gave the anniversary address. The illness of the efficient treasurer, Mrs. S. K. Huse, made it impossible for her to continue the work, and her resignation was accepted.

The following officers were elected: President, Mrs. E. A. Barrett, Bradford; corresponding secretary, Mrs. D. C. Elmer, Lower Cabot; recording secretary, Mrs. T. J. Cochran, Groton; treasurer, Mrs. O. D. Clapp, Windsor; Montpelier District—president, Mrs. H. F. Forrest, Chelsea; secretary, Miss Winifred E. Ball, Belows Falls. St. Albans District—president,

Mrs. E. J. Parmelee, Enosburgh Falls; secretary, Mrs. A. B. Enright, Albion Centre. St. Johnsbury District—president, Mrs. W. S. Jenne, Troy; secretary, Mrs. G. O. Howe, Island Pond. Secretary miss boxes, Mrs. D. L. Fuller, Montpelier; secretary supplies, Mrs. J. A. Marshall, St. Johnsbury; secretary young people's work, Miss Lenora R. Stevens, East Montpelier; secretary Home Missions, Mrs. J. A. La Pointe, Waitsfield.

The meetings of the executive board will be held at Bradford.

New Hampshire Conference.

Dover District.

Newmarket is still marching on in the good old way; souls are being born and backsliders reclaimed, so that the people are encouraged and the pastor made glad by the sound of new voices giving "glory to Him that hath redeemed us." Miss Mary Danforth is doing good work in our field, pouring light upon the work of the church in foreign lands, that we in the home fields may see the perishing need of the heathen world and make some sacrificial effort to fulfill the great commission. Miss Danforth has recently visited the societies at Somersworth and Newmarket, doing excellent work in both.

South Newmarket is also vigorously at work, six persons having received the ordinance of baptism since the session of our camp-meeting.

Raymond has been a constant sufferer by death in the membership for the last year or two, and now recently one of the generous givers of that charge has died. She remembered the superannuated preachers' fund with a bequest which will amount to about \$1,500, the annual income of which will be available for relief (not pensions).

Smithtown, during the quarter, has seen and enjoyed the work of grace. Four have been baptized, three received into full connection from probation, two by letter, and one has died.

At Wolfboro Junction the work goes on. Every week some one starts for Mt. Zion. The financial situation is encouraging, and we expect to see the great salvation more and more mightily revealed.

Our churches are feeling the pressure of hard times, but our pastors nevertheless see the necessity of doing their best for the general work, and I hope we shall be able to keep our collections up to the mark of last year in every charge and advance in some. At some points on the district there is a wholesome temporary revival in the form of law enforcement, which is the natural supplement to a genuine work of grace.

The wonderfully generous proposition of the publisher of ZION'S HERALD to give sixteen months of the paper for a single year's subscription, ought to largely increase the list in this district, and probably will if the pastors urge upon the people the need of acquaintance with general Methodism such as can only be obtained by regular reading of our New England Methodist paper.

Our pastors will, I hope, have no sympathy with the innate bigotry manifested recently in a pastor's communication to another paper: "To the glory of God, many souls, formerly Methodists, have come into our communion." But we ought to cultivate intelligent loyalty to our own church by making our people acquainted with it.

I most earnestly hope that every Epworth Leaguer on this district will find a way to make an extra contribution of 50 cents to the cause of Missions. Do it, if possible, and send to C. R. Magee, 38 Bromfield St., Boston, not later than Oct. 25, and so relieve the overburdened treasurer. Our League chapters can work deliverance.

Concord District.

Weirs Camp-meeting.—The 22d annual camp-meeting at the Weirs, on Lake Winnepesaukee, has passed into history. The spot, so charming by nature, is made more delightful each year by substantial improvements. A faithful description would seem an exaggeration. Songs from "Finest of the Wheat," sung by a large choir, led by Rev. L. R. Danforth, assisted by bird and squirrel voices, the rippling waters, and the gentle movement of the trees, gave sweet music.

At 2 P. M. Monday, Presiding Elder Keeler opened the meeting with timely remarks. Rev. R. Sanderson preached an appropriate sermon on "Holy Ghost Power." In the evening Rev. James Le Gros gave a characteristic sermon of stirring interest on the "Perfect Man."

Tuesday was Epworth League day. Rev. G. M. Curl in charge. Rev. D. C. Babcock led the morning prayer-meeting. Miss Mary Danforth gave a recitation, and Miss Marie Davis an original paper. Rev. L. R. Danforth and Rev. W. C. Bartlett delivered short addresses. In the afternoon Rev. Dr. C. D. Hills gave a learned lecture on "A Short Cut;" Rev. J. P. Frye followed with fitting remarks; Rev. J. E. Robins preached on "A Well-Rounded Life;" and Miss Lila Hubbard sang with fine expression.

On Wednesday morning Rev. J. M. Durrell preached a clear and concise sermon on "The Atonement." The Home Missionary meeting, at 1 o'clock, was presided over by Mrs. G. M. Curl, and listened to an instructive address by Mrs. Amanda Clark, of Boston. In the afternoon Rev. Dr. Hills preached refreshingly on "The River of Life." In the evening Rev. E. B. Perkins delivered a vigorous and thoughtful sermon on "Christ our Saviour."

Thursday Bishop Andrews preached in the forenoon—a powerful sermon on "Have Faith in God," and Rev. W. F. Davis, of Middleboro, Mass., exhorted. At 1 o'clock the Woman's Foreign Missionary Society's meeting was held, Mrs. J. E. Robins presiding. Miss Danforth, late of Japan, gave a very vivid description of mission work in that country. At 2 P. M. Thomas Tyrie gave a finished sermon on "The Essential Points of the Spiritual Structure," followed by an exhortation by Rev. H. D. Robinson, of Warren, R. I. In the evening Rev. C. H. Farnsworth gave a faithful sermon on "A Changed Life."

The Friday morning love-feast was led by Rev. W. C. Bartlett. At 10, Rev. D. C. Babcock delivered an instructive sermon on "The True Life," and Rev. W. E. Bennett exhorted. In the afternoon Rev. Mr. Stenhouse preached an original and practical sermon on the "Kingdom of God," and Rev. H. Montgomery exhorted. Rev. L. R. Danforth led the concluding service in the evening; Rev. J. P. Frye, Rev. E. C. Langford and others taking part.

Rev. E. C. Langford conducted a very interesting children's meeting each day at 1 o'clock. Epworth League officers were chosen as follows: President, Rev. L. R. Danforth; secretary, Elizabeth Dyer; treasurer, Rev. W. C. Bartlett. Officers of the Association: President, Rev. S. C. Keeler; secretary, Rev. J. E. Robins; treasurer, Rev. A. C. Coult; executive committee,

L. R. Durgin, E. R. Wilkins, W. J. Morrison, H. C. Libby, H. Gilman, W. H. Turkington, R. Sanderson, E. C. Langford, Wm. Warren. EMERSON.

Maine Conference.

Portland District.

Kear Falls.—On Sept. 9, Rev. M. E. King baptized 3 and received 20 into the church. During the summer 20 have been baptized. The society has accessions to its working force that promise usefulness and strength. The Sabbath-school is especially prosperous in interest and attendance. We congratulate the workers, pray for them, and expect to hear good things from them.

Ellot.—Rev. E. A. Porter finds it needful to take a rest. The pulpit will be supplied for a time by brethren in the vicinity and other helpers. The outlook of the church was good, the recent congregations being the largest during the present pastorate. The pastor is much beloved, and those who feel to take this case upon their hearts will be blessed in asking that it be the will of the Lord this brother be returned to the work that he loves.

Kittery.—This is one of the few churches that report any exercise in connection with the Sunday-school offering for Missions. The cause is worthy of a recitation or a song. At present no one can accuse the organization of Sunday-school missionary societies of lumbering up the church. The only ways by which we are aware of their existence is through reports in quarterly conferences and the valuable collections. Kittery supports an out-door temperance meeting, and our church an afternoon Junior League meeting for the young folk.

Kennebunkport and Cape.—The pastor, Rev. G. I. Lowe, is taking a late vacation. One made confession of Christ in the evening service, Sept. 16. The League are expecting a day of blessings at their district meeting at Biddeford, Oct. 17.

The urgent need of our missionary work is such that our churches should forward a generous offering before the meeting of the Committee in November.

Augusta District.

Mt. Vernon.—The church and parsonage are being greatly improved by two coats of paint. Four were baptized in the lake, Sunday, Sept. 17. The religious interest is good and the congregations have been increasing. The pastor, Rev. E. Gorr, is being assisted at Vienna by Rev. J. M. Buffum in evangelistic services. The meetings commenced on Monday evening, the 24th ult. Earnest prayer is being offered for a sweeping revival.

The Interdenominational Commission were called in Waterville to consider the occupancy of Solon and Bingham by the Methodists and Congregationalists. Their decision, after a full representation of the case, was that the Methodists withdraw from Bingham and let the Congregationalists have the ground, and the Congregationalists withdraw from Solon, leaving it to the Methodists. On Tuesday, Sept. 25, the presiding elder, together with the pastor, visited Bingham and formally withdrew Methodist services from there, to take effect after the next Sabbath. We are soon expecting the withdrawal of the Congregationalists from Solon. Rev. D. R. Ford, the pastor, baptized a number.

(Continued on Page 12.)

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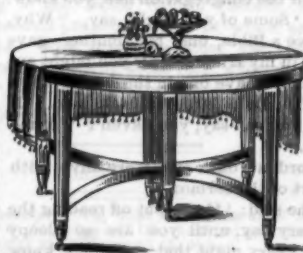
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ROUND TABLES.

The whirligig of Time has brought in again the good old Round Tables of the Eighteenth Century. Today it is reasonably certain that the square table of the last dozen years will soon lose its popularity. It went out of strictly fashionable circles some years ago.

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The Round Table is admirably adapted for comfort. The framing permits of generous space for drawing in the chair, and the seats can be evenly apportioned round the Board.

The Family.

MARGERY.

Dr. Henj. F. Leggett.

Over yonder in the cottage on the hillside,
Overlooking all the waving fields of corn,
In the merry song-time of the blithesome summer,
There the rosy little Margery was born.

Summer after summer in her grace and beauty,
Through the pasture and the meadow roamed
her feet,
And the sunny hill-slope and the quiet river
Knew the rapture of her presence fair and sweet.

Ever blithely tripping through the paths of
childhood,
Over roses fresh and sweet with early dew,
Merry, merry music, ringing through the wild-
wood,
Sweetly held and charmed her all the journey
through.

Even now I see her dappled with the shadows,
Hearing yet the song-birds of the leafy wood,
All her matchless graces rounding into beauty
In the dewy morning of her maidenhood.

Softly in the silence of the growing shadows
When their dusky mantle wrapped the even-
ing throng,
How she held and charmed us with her pleasant
story,
And the tender music of her sweetest song!

Swiftly sped the summers, full of song and glad-
ness,
While their silent sandals never awakened
care,
Though the stormy winters sang a wilder
music
Through the swirl of snowflakes drifting down
the air.

Fairest, richest treasure all the seasons brought
her,
Ears to hear and heed the melodies that blow,
Eyes to read the secret and the mystic meaning
Of the hidden wisdom we have yet to know.

Softly bent the daisies to the swaying clover
While the blooms and grasses bore the jeweled
dew,
And the morning crowned her with its rosy
splendor,
When the gleam of angel wings vanished in
the blue.

Yonder sleeps the valley in the hazy distance,
And the ripples through the wheat are running
free;
But the grace and beauty of the years have van-
ished—
And the river runs in sadness to the sea!
Ward, Pa.

Thoughts for the Thoughtful.

The love of goodness is real and healthy
only when we do it. — P. W. Robertson.

If happiness has not her seat
And centre in the breast,
We may be wise, or rich, or great,
But never can be blest;
Nae treasures, nor pleasures,
Could make us happy lang;
The heart ay's the part ay,
That makes us right or wrang.

— Selected.

The whole sum of life is service. Service
to others and not to self. Self is a narrow
space. I wish to speak to the young men
who have just opened the door of life and
to the old men who are just before the door
that opens to a life beyond. Life is not an
existence for self. It is this service that is
the grand exponent of a successful life. To
determine what success a life may attain is
to see how much a life may accomplish for
the bettering of humanity. — Phillips
Brooks.

Eyes of the body, see that you look low;
Eyes of the soul, your gaze keep high.
Lips, be gracious with your sympathy, nor
spare the sigh.
Hands, reaching much or little, ever sow.
Heart, take not hate and jealousy as guests;
Sit meekly at the feet of Patience, Faith and
Hope.
Though for these you in dark despair must
grope;
You'll find fulfillment of your quest,
If, while you creep across those sands
Called Weariness,
You seek for help above; nor strive thou over-
much.
For fickle Happiness;
But ever holding fast the hands
Of Love.

— ALICE TILLOTSON BOORAHM, in N. Y. Ob-
server.

I feel so sure these days that no words are
more used and to no truth are we more
ready to subscribe than that Christ is "the
resurrection and the life." Yet when the
time comes for us to act what we say we
believe, we do not act any differently from
those who do not profess what we profess.
If we really believe our friends are living,
why do we not say so and act as if they
were? I have had sympathy of late with
the dear saint of old who in reading the
precious words, "They that seek the Lord
shall not want any good thing," said,
"Here I stop;" and as I have read, "He
that liveth and believeth in Me shall never
die," I said, "Here I stop;" this is enough
for me. Now I must hasten on to meet my
living ones and be with them at the mar-

riage supper of the Lamb. Friends, my life
is not behind me. My life is before me.
"My life flows on," on to the boundless
ocean of eternity.

Morning dawns! Arise! arise! everlasting
youth is ahead of us. Only think of all
"the things that shall be hereafter," and
let us "look up, and not down," "look for-
ward, and not back," "look out, and not
in," "and lend a hand" to all that need
our help, and take for our mission the
beautiful one of "comforting all that
mourn." No one can comfort like those
who mourn, if they will only be unselfish
in their grief. It was the "Man of sorrows
and acquainted with grief" who said, "He
hath sent Me to bind up the broken-heart-
ed, to comfort all who mourn." Let us be
like Him; that is all we are here for. —
MARGARET BOTTOME, in Christian Advocate.

Is not God doing the best He can for
us? Can any Christian disciple have a
doubt on this point? And if God is doing
His best for us, why should we complain at
any ordering of His? Sickness and be-
reavement, disappointment and sorrow, as
well as health and happiness and joy, are
all ordered or permitted by Him in wisdom
and in love. He knows what is best for us,
and He sees that we have it. In view of
this, "Why art thou cast down, O my soul?
and why art thou disquieted within me?" —
S. S. Times.

It is not enough to love; the love must
find expression. We must let our friends
know that we care for them. We must do
it, too, before it is too late. Some people
wait till the need is past, and then come up
with their laggard sympathy. When the
neighbor is well again, they call to say how
sorry they are he has been sick. Would not
a kindly inquiry at the door, or a few flowers
sent to his room, when he was ill, have been
a fitter and more adequate expression of
brotherly interest? When a man without
their help has gotten through his long bat-
tle with business difficulties or embarrass-
ments, and is well on his feet again, friends
come with their congratulations. Would it
not have been better if they had proved
their care for him in some way when he
needed strong practical sympathy? The
time to show our friendship is when our
friend is under the shadow of enmity, when
evil tongues misrepresent him, and not
when he has gotten vindication and stands
honored even by strangers. . . . Life is hard
for many people, and we have no right to
withhold any look or word or touch or act
of love which will lighten the load or cheer
the heart of any fellow-struggler. The best
use we can make of our life is to live so that
we shall be a benediction to every one we
meet. — J. R. Miller, D. D.

OCTOBER.

Fire! fire! upon the maple bough
The red flames of the frost.
Fire! fire! by burning woodbine, see,
The cottage-roof is crossed.
The hills are hid by smoky haze;
Look, how the roadside sunnys blaze!
And, on the withered leaves below,
The fallen leaves like bonfires glow.

— Marian Douglas.

FINDING THE BOOK.

Mary E. Bamford.

"I WENT to hear Mr. Walback Sunday
morning," said Mrs. Gordon, as her
visitor, Edna, reached the parlor door, on
the way out into the hall.

"Did you?" returned Edna, giving a
backward glance at a great, red, plush par-
lor-chair that added its cheerfulness to the
bright carpet, the bronzes, and the lace cur-
tains of the room. "How did you like
him?"

"He preached a real good sermon," an-
swered Mrs. Gordon. "I liked him and
his sermon, too. It was about 'finding the
Book.' He had that text, you know — some-
thing about the time they found the book in
the temple, didn't they?"

"Yes," answered Edna, "you remember
— the time they found the book of the law
in the temple. King Josiah had the book
read, afterwards."

"Yes, that's it," went on Mrs. Gordon,
"and Mr. Walback preached real well! He
wanted to know if they had 'found the
Book' — if the congregation had, you know.
He said: 'Some of you might say, "Why,
yes, I have a Bible, one my mother gave
me. It's in my trunk." Or you might an-
swer, "Yes, I have one in the bay window
at home." But, Mr. Walback said, "If
that's all you can say, you haven't 'found
the Book.''"

Mrs. Gordon's dark eyes were alive with
her report of the sermon.

"And he said: 'If you put off reading the
Bible, every day, until you are so sleepy
and tired every night that you don't know
what you are reading, you haven't 'found
the Book.' I've done that, haven't you,
Edna? I've read a verse over and over,
and my head would be so tired and sleepy
that, by the time I'd read another verse, I'd
forget what the first one was about. Haven't
you?"

"Yes, sometimes," answered Edna. "I
suppose a good many church members
ought to read the Bible more."

She said "Good-bye" to Mrs. Gordon and
to her pretty, year-and-a-half-old girl

whose curly head smiled from the parlor.
Then Edna ran down the steps and out on
the sidewalk. As she went toward home,
the girl's face grew sober.

"Have you 'found the Book?'" her con-
science asked her.

Edna frowned a little.

"Well," the girl said to herself, "at least
I know enough about the Bible so I wouldn't
make such a mistake as Richard Hunter
made the other Sunday in the Bible class!
The lesson was about the wise men who
came from the east to Jerusalem, and about
Herod's being troubled. Our teacher asked,
'Which Herod was this?' And Richard
Hunter answered, 'Well, it was not the
Herod mentioned in the Old Testament.'
Just as if any Herod were mentioned there!
And Richard Hunter intends to be a minis-
ter. He has even preached a little bit, I
believe. I should think he would better
read the Bible enough so he won't make
such mistakes as that, in the pulpit! The
teacher of our Bible class knew better, I'm
sure, but I suppose he didn't want to hurt
Richard's feelings — he's grown up to be
quite a man, now — and so the teacher never
corrected that answer at all, and I suppose
Richard, to this day, thinks that there is a
Herod mentioned in the Old Testament! If
it were a book that Richard didn't have, and
couldn't afford to buy, that he had made
such a mistake about, it would be different,
but one does expect a young man who is
going to be a minister to know more about
the Bible than that!"

"And you," persisted her conscience, as
the animation produced by the recollection
of Richard's mistake passed away, "have
you 'found the Book?'"

Edna's eyes followed the lines of the
cement sidewalk.

"A while ago" — she continued her so-
liloquy — "our Bible class was without a
teacher; so Mr. Butler taught it that Sun-
day, and as he was talking along, he spoke
about the children of Israel crossing the Red
Sea. And he was expatiating upon the sub-
ject in his usual voluble style, and he said
he presumed that it was muddy walking af-
ter the waters were divided! I looked at
Mrs. Olark. She was sitting right next me
in the class. She must have known about
the mistake, I know, but she's so discreet a
person she wouldn't show any astonishment
in her face. I just turned back in my Bible
to see if I wasn't right in my thinking, and
I found the place — 'And the children of
Israel went into the midst of the sea upon
the dry ground.' But the children of Israel
walked upon dry land in the midst of the
sea; and the waters were a wall unto them
on their right hand, and on their left.' I
just longed to read that out loud, but Mr.
Butler was going on talking, talking, and I
knew he'd out-talk 'most anybody, and I
couldn't have said anything without inter-
rupting him, so I kept still. But a man
ought to know his Bible better than that, if
he is going to undertake to teach a Bible
class, even for one Sunday. The idea of the
children of Israel walking in the mud!"

Edna smiled.
"You knew better than that, because you
had read that passage, often, when you were
a child," rejoined the inward voice. "How
much would you know if you depended on
the hasty way in which you read the Bible
now? Have you 'found the Book?'"

Had she? A swift vision came before
Edna of the hurried way in which she al-
ways read the Bible now. She did not
wholly omit reading, usually. A few times
the days had been so filled with other things
that she had forgotten her Bible altogether.
But she had felt guilty, and had not meant
to do that again. Yet this other matter of
reading hurriedly, almost impatiently at
times, had not seemed to impress her as so
very hurtful.

There was always something else she
wanted to be doing. She would read a few
verses with her mind half on other things
— the way she meant to make or trim a
dress, the reading of a story presently, the
writing of a letter. She had time enough
to read her Bible quietly, only she had
formed a habit of having a hurried feeling
while she was reading that Book. It is a
lesson in one's own fallibility to notice how
quickly one can form such a habit. Edna
hardly realized it. And yet, coming face to
face with the question, she hardly dared to
say that she had "found the Book."

"I should think," murmured Edna, a little
annoyed at the persistence with which the
question followed her, "that I had gone to
hear Mr. Walback's sermon myself, instead
of having had it reported to me! I declare,
next Sunday afternoon I'll sit down and
read two chapters in the Bible! May be
I'll read three. I really must not neglect
it so."

And with a feeling of relief in her new

resolution, Edna dismissed the subject from
her mind. The next Sunday, however, was
several days away, and when Sunday after-
noon came a friend called, and Edna did not
read her chapters. She did not even re-
member them.

And so, imperceptibly to herself, the soul-
starving habit of neglecting her Bible grew
upon her. She had not yet "found the
Book," in the truest, dearest meaning of
that phrase. Perhaps, some time in the
future years, driven by anxieties, she might
learn to say, —

"Grieved, and lonely, and weary,
Unto the Book I come,"

and might learn to testify

"And every anguished pain and smart
Finds healing in the Word."

But now, in the bright, young days of her
life, she did not take pains to know that
Book. And yet the "sword of the Spirit"
is "the word of God." How should she
fight life's battles without that sword?

Josephus long ago boasted of the Jews
that "if any one asked one of his nation a
question respecting their Law, he could
answer it more readily than give his own
name; for he learns every part of it from
the first dawn of intelligence till it is graven
into his very soul." Do we Christians know
our Book that way? Are we not inefficient
sometimes because we know so little? God
help us all to "find the Book!"

IRRITANTS IN THE HOME LIFE.

IF any one should tell us that we did not
love our own dear ones in the home circle,
how very indignant we should be! How quick-
ly we should show our resentment in the
answer we should make to such a charge. And
yet in what different ways we oftentimes dis-
turb the peace of our dear ones, and speak sharp
words that hurt like sword thrusts. How often
we are thoughtful of their comfort, or jealous
of them because of their preferred honors and
belongings. And how unfair we are many
times in our estimates of those who are nearer
and dearer to us than all the world beside.
That we do love them truly, tenderly, is proved
when illness overtakes them and we fear that
the family circle may be broken. How unself-
ish we are then, how tearfully we ask their for-
giveness for all the unkind acts and words we
have done and said! And when the dear ones
have been removed from the home, how we long
to have them come back again that we may
show them how very dear they were to us!
And then our regrets are not that we sometimes
were good and kind to them and studied their
comfort and pleasure, but that we did not do
always those things that made for their peace
and happiness.

Some parents allow one child to be the oracle
of the rest of the children. Unconsciously that
child, who may be cleverer than the rest, per-
haps, gets into a habit of having his or her own
way, and grows to think that way is the only
way that should be followed. One mother ex-
cused herself for this indulgence because, "You
know, if Mary does not have her own way, it is
so disagreeable for all the rest of us." Whether
Mary is the more clever or not, the spirit of self-
conceit and self-aggrandizement is in her to
such a degree fostered, that as she grows up she
will consider her own opinions and judgments
of things so much wiser and better than other
people's, that she will become an offence.

Not long since a child in the writer's hearing
asked the meaning of a word. "The idea that
you don't know the meaning of that word!"
exclaimed the eldest sister in a tone of derision.
Then the brother looked up from the book he
was reading to add: "What a stupid child you
must be not to know what such a simple word
as that means!" The little questioner quailed
beneath the disgust of her elders, and timidly
tried to justify her ignorance by saying that she
never heard of the word before. Then a peal of
laughter resounded about the room, as one after
another expressed surprise at the questioner's
unpardonable ignorance.

The dear little child will hardly get courage
to ask information of her more learned brothers
and sisters again, and being a sensitive little
one, she is oppressed with her inferiority, and
her tender heart aches that she is not as clever
as the others. If she should tell those older
brothers and sisters that they do not love this
little one, they would rise in indignation. But
that child's opinions, statements, and conclu-
sions are invariably treated as being wholly un-
worthy of notice. A child who suffers from
timidity is the very one who should be encour-
aged to express herself and ask information re-
garding subjects unfamiliar, but instead of that,
she is overawed and withdraws within herself,
and feels that she has not the talent of judg-
ing for herself. Consequently, she loses the identity
she should foster. Every child should be
taught to respect the opinion and individuali-
ties of its brothers and sisters. Fairness in
family training is a characteristic that should
be cultivated as one of the essentials of good
discipline.

James Russell Lowell says that the three
hardest words in the English language to say
are these: "I was wrong." If by force of self-
discipline we could make these words the
easiest to say when we know justice demanded
them, how peaceful and happy would be our dear
home life with each other. "Ah," said Dean
Stanley, "how easy it is to fix our attention only
on the weak points of those who dwell with
us, to magnify them, to irritate them, to aggra-
vate them, and by so doing make the burden of
life unendurable, and thus destroy our own and
others' peace and happiness." Watch out, dear
young friends, that none of those irritants get
into our home circles. — SUEAN TRALL PERRY
in N. Y. Evangelist.



USUALLY, September, to me, is the most beautiful month of the twelve, holding "The quietest, happiest days of all, The brooding and blissful halcyon days."

But the September that has just left us has been an exception to the general rule, and I did not feel in the least sorry to bid it farewell. It opened with a long succession of rainless days enveloped in smoky haze, through which the sun rolled like a blood-red disk. Then followed mornings and nights of fog, with days of humid heat which seemed intolerable, coming upon the heels of a protracted and unusually hot summer. Owing to the severe drought this year, the foliage is not displaying its usual rich blending of colors; instead, the leaves, quickly turning brown and rusty, are drearily falling upon withered grass and dusty ways. However, summer's reluctance to depart has brought its compensations in the masses of gay bloom in garden and field, as yet untouched by frosts; in the unshushed voices of myriads of tiny pipers in wood and meadow; in the benefit derived by invalids from the balmy air, which is better than drugs.

BUT October is here. No late lingerings now on the piazza, for the air has a frosty touch, and we are driven by the early dusk in to the pleasant firelight and lamplight. How welcome these long evenings for reading and study! "But where shall we begin?" sigh the book-lovers, as they scan the publishers' lists and regretfully wish they could read everything. How tempting these lists of new books! One covets a purse of unlimited depth, three or four pairs of eyes that never grow tired, and time galore, in order to keep abreast of the literature that is being turned off the press daily. In biography, history, travel, economics, religious works and literary essays, there is a bewildering richness, and one can rarely err in making a judicious choice. It is in selecting our fiction that we may make grave mistakes in these *fin de siècle* days. There was a time when the imprint of certain publishing houses was a guarantee of pure and wholesome fiction; but all that appears to be changed now, and even the best houses are sending out novels which cannot be read aloud in even an adult family circle. How are we to guard our young people from the contaminating novels which are, perhaps, first published as serials in standard periodicals, and rendered doubly dangerous because written by a master of the pen and sparkling with literary brilliance? Do not smile, dear novel-reader, in that superior way, and whisper that Aunt Serena is prudish. Far from it! I keep up with the leading fiction of the hour, and know whereof I speak. Within a week, three new books—two of them by men of genius and world-wide reputation—have come to my table, which are notable examples of the perilous trend in fiction to which I am referring. In two of them the heroine is described as warm-hearted, lovable, self-sacrificing—possessing, in fact, "all the virtues except the one technically known by that name." One of the authors says of his heroine in the opening chapter: "She had all the virtues but one; but the virtue she lacked was of such a kind that I have found it impossible to so tell her history as to make it quite fit and proper reading for the ubiquitous young person so dear to us all." And yet, this not "quite fit and proper reading" for young people was issued in generous instalments month after month in one of the oldest and leading magazines, to which thousands of youth have freest access.

It is the condonation of this great "lack," the acceptance of the fact of the sin as a matter of course, that renders these books so subtly harmful, dulling the moral sense and causing the impressionable reader to question whether the breaking of the seventh commandment is such a heinous sin after all. In vivid contrast to these novels of lax morality are those masterpieces of fiction, "The Scarlet Letter," "Adam Bede," and "The Silence of Dean Maitland," in which that special sin and its penalty are powerfully depicted. Either of these books may be safely read by young people; for who, after reading them, could fail to understand that the laws of God are not to be defied with impunity? Of the morality of the third new book to which I first alluded, perhaps the least said is better. The young wife of the hero runs away with a lover. They go to Switzerland, and there start a model school for boys! To this school the deserted husband in later years sends his grandson. Imagine such a state of society! And what demoralizing sentiments for susceptible young people to absorb!

Is it any wonder, now that reputable houses are putting books of this sort on the market, that publishers who have not hitherto hesitated to send out questionable novels, are now printing stuff that is low and debasing in the extreme? I saw a book the other day, attractively bound, but holding between the pretty covers a

story absolutely vile. And moral poison of this sort is insidiously circulated in such underhand ways that parents little dream what their girls and boys are reading.

But let not my readers hastily condemn all novels because some are immoral. Many novels are the highest exponents of noble living, and convey truth as it could be conveyed in no other way. And a really good novel is a delightful relaxation to the mentally tired or overworked. Such recent books as Blackmore's "Perley-crook," Maarten Maarten's "God's Fool," Maxwell Grey's "The Last Sentence," Edna Lyall's "To Right the Wrong," are a few, only, of a multitude of choice and elevating works of fiction which rise with refreshing purity of purpose in the tossing sea of pernicious reading that is pressing even to the doors of our homes.

AUNT SERENA.

TOWARD EVENING.

Is it sunset in the west?
Life is often at its best
When the roughest work is done,
And the time for rest is won.
When the sea of life is calm,
When the still soul sings her psalm,
When sweet Peace has banished strife,
And the silence of life
Make a little sanctuary
For the home of piety,
When no anguish chokes the prayer,
And confidence succeeds to care,
And the soul forgets her fear,
Then the golden time is near.

If the evening should be bright,
And God long delay the night,
And keep you here for love's caressing,
Safe and happy, blest and blessing,
Hope will grow, and faith will strengthen,
And the shadows, though they lengthen,
Will be pleasant, cool, rest-giving!
And the joy of gentle living
Shall be greater as the days
Are hallowed into songs of praise.

But when night comes on apace,
And the light fades from the face;
When strange sounds are in the air,
And the soul, compelled to prayer,
To the body bids farewell,
Think not 'tis a funeral knell;
'Tis the song of birds at morn,
The stir of Day that soon is born—
Then lift up your head on high,
Your redemption draweth nigh.

—MARIANNE FARNINGHAM, in *Christian World*.

NOWOHLEH.

Rev. Thomas Harwood.
Supt. New Mexico Spanish Mission.

WHO was Nowohleh? Nowohleh was an Indian woman of Jecarilla Apache Reservation. She was the first Indian convert, and the first Indian ever baptized on the above-named Reservation, so far as can be learned, and the first who has united with the church.

This tribe now numbers some eight hundred souls. It was once strong in numbers and the dread of the country. Twenty-five years ago, when the writer first came to New Mexico, these Indians occupied the northeast part of the Territory and were nearly always on the warpath. They received their government rations at Cimarron. I often fell in with them on my missionary trips. I never felt safe with them in those early days. My first few years in New Mexico I traveled a great deal on horseback. Though right in the prime of life I often became tired (I never have been a strong man) and would sometimes hitch the pony, and, like Jacob, take a stone for a pillow, lie down and sleep, and wonder if the angels might not come down; but I awoke one time and instead of the angels an Indian had come and stood over me with his gun. It was a fine chance for a scalp, a good horse, saddle, and bridle, with lunch in the saddle-bags. It was quite a distance from any settlement, and the temptation must have been strong for the poor Indian. It may be the angels had come when I knew it not, and protected me by an unseen hand. I divided my lunch with him, and each went on his way. These Indians now have their Reservation in the north part of the Territory, about one hundred miles west of the Rio Grande. The Agency is at Dulce.

In 1888 the Methodist Episcopal Church established a mission among them at Dulce, under the direction of the Woman's Home Missionary Society. Miss Sarah E. Moore and Miss Maria Olegg have charge. They are doing a grand work, both among the Apaches and Mexicans scattered over the Reservation. These Apaches have a kind of language of their own, but most of them speak Spanish, and that brings this work in our Spanish Mission. I extract the following from the report of these missionaries: "We have visited during the year (1893) 181 Apaches and 58 Mexican families. Administered medicines to 90 Apaches and 69 Mexicans. We have given 39 lessons in laundry work and 145 in plain sewing. We have made 140 garments for them. We have given 112 Bible readings, besides the regular day and Sunday-school work. The Indians have also made us many visits—360 from the women, 577

from the men, 136 from the girls, and 291 from the boys, making 1,654 in all."

With the women visitors a poor Indian widow, with her little ones, poorly clad if clad at all, often called at the Mission. It was probably the cup of cold water—or coffee, with refreshments, and kind words from these missionaries—that first won Nowohleh's heart to the Mission.

One day Nowohleh was taken sick in her tent, lingered long, and died, as her Indian relatives and friends supposed; and, in accordance with Apache Indian customs, they deserted the camp, with instruction to her son to take the body up into the rock and hide it away in the clefts and then burn the camp.

The son had heard how "Ana," a little Indian girl who had attended an Indian school in Santa Fé and had learned to speak English and to read a little and sing, and had been at the Mission, was taken ill, and was tenderly cared for by these missionary women at Dulce, but died, and was given a Christian burial, being the first buried at the Mission. The son wanted his mother buried as Ana was, and so went and asked the missionaries to go out with a wagon and get the body and bury it. He said he felt very badly because he could not go with them, but must hurry out to the new camp.

The women secured a team and a Mexican driver, and wended their way through snow and snowdrifts, over hills and mountains several miles, looking for the deserted camp, and finally found the tent, when the woman was not dead, but gave some signs of life. They took her and her tent to their own home, fixed it up near them, and with warm drinks, food, care and kindness, brought her back to life and consciousness, but she never regained perfect health. Yet when the writer saw her, some months after her rescue, seated in her tent ready to receive the two sacraments of the church—baptism and the Lord's Supper—she looked very happy. Her calm and peaceful expression indicated a peace of soul and a joyous rest which I presume few, if any, of her tribe had ever enjoyed. "If any man be in Christ he is a new creature."

"I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting-place
And He has made me glad.

"Oh, blessed peace, sweet boon of heaven,
That bids our troubles cease!
Oh, precious word, divinely given,
'In Me ye shall have peace.'"

"Nowohleh" means peace—a fit name for a converted Indian woman. I hope we shall know her by that same name in heaven, where, I trust, our "peace shall flow as a river," deeper, wider, purer, lengthening out into the deep and long eternity of uninterrupted joys immortal.

We organized the church the same day our Indian sister was baptized. Rev. A. Jacobs, presiding elder of the district, was with me, and assisted in all the services. The following are the names of the membership: Sarah E. Moore, Maria Olegg, Nowohleh, Ana Day. They wanted Ana's name because she had been buried at their place; and they thought, had she lived, it would have been her joy to have been with them in this little organization, and that this would be a good way in which to perpetuate her name.

A little over two months after this organization (July 23, 1892) Nowohleh died in great peace of mind and was buried at the Mission. Thus the little Apache M. E. Church of Dulce of four members—two on earth and two in heaven—had its beginning. Miss Olegg was class-leader, and Miss Moore was superintendent of the Sunday-school. We are glad to record that today at this writing (Aug. 20, 1894) there are, according to the Dulce church records, 80 members and probationers, 40 of whom are Apaches. The presiding elder had the pleasure of baptizing some forty a few days ago. "What hath God wrought!"

Albuquerque, N. M.

Bits of Fun.

—Tommy: "Pa, what makes the stars so bright?" Mr. Figg: "Oh, these astronomers are scouring the heavens all the time."

—He: "I don't see what people keep diaries for. I can keep all my affairs in my head." She: "That's a good way, too; but not every one has the room."

—Assistant Editor: "Have you seen Jones' poem?" Managing Editor (coldly): "Yes." Assistant Editor: "What is it on?" Managing Editor (more coldly): "On the floor."

—Mrs. Jabber (to Mr. Jabber): "Are you aware that you talk in your sleep?" Young Jabber (who has just been silenced): "What other chance does he get?"—*Scribner's Magazine*.

—A small boy surprised his teacher at one of the grammar schools by asking her how far a

procession of the Presidents of the United States would reach if they were placed in a row. On her expressing her ignorance, he calmly announced, "From Washington to Cleveland."

Little Folks.

THE WASP AND THE SPIDER.

Said the Wasp to the Spider, "Let's build us a ship,
With a red maple leaf for a sail;
We'll fasten it right at the front of a chip;
Like mariners bold we will start on a trip,
And weather the heaviest gale."

The Spider agreed, and they both sailed away,
Far over the seas in their dory;
But whether they went, I really can't say,
For they never were heard of again from that day!

So that is the end of my story.

—F. H. LITTLEJOHN, in *St. Nicholas*.

WHAT SPOILED THE HELP.

"IF I could only help!"

So thought Nan Gerrish—bright, ten-year-old Nan, who loved her mother dearly. There were two young Gerrishes besides Nan, and no papa to work for them. The mother toiled away at the shop work that paid for her living, glad that she could buy food and shelter for her children.

Mrs. Gerrish was pressing seams with her heavy "goose;" Nan was overcasting. Very busily she worked, though she thought it the stupidest business in the world.

"Mamma," said Nan, after what seemed to her a long silence, "don't you think I can wash dishes pretty well?"

"Very well indeed for such a little girl."

"I am glad you think so," replied the child, and bent over her work more earnestly than ever. She was hurrying with all her might, for in her little brain there was a plan for "s'prising" that tired mother.

After awhile the overcasting was all finished, and still mamma worked away at the sewing machine.

"I think I could get supper, mamma," piped up the little voice.

"You?"

"I know I never have, but—but s'posin'—"

"Suppose what?"

"A little girl whose mother was sick would have to get her own supper, wouldn't she?"

Mrs. Gerrish stopped her work for a moment. What Nan had just said went straight to her heart. Why should she not begin now?

So mamma reasoned, and the end was that she told Nan to light the fire, put some water in the granite-ware kettle, and set the table.

"When the water boils," she said, "put in some oatmeal very slowly, as you have seen me do. Cut some bread, and dish some of the dried apple sauce."

"And make some tea for you, mamma?"

"Yes, when the rest is all done. Now I am going to leave the supper to you. I will not notice what you are doing."

Thus put upon her honor, Nan moved about with all the dignity of an experienced housekeeper.

"If those noisy boys don't come till the supper is all ready, I shall be glad," she said to herself. "I can't get along with Tom. He is so saucy. He won't ever mind anything I say, and he is ever so much the youngest—two whole years at least."

The housework went on admirably. The table was set with the greatest neatness. The oatmeal was watched by a pair of very bright black eyes, and did not dare scorch so much as a single grain of itself. The water bubbled and boiled in the bright tin teakettle. When Tom and Fred came they would go to neighbor Duncan's for the pint of milk. There were children at the Duncan's who had all the milk they wanted. A pint seemed such a small quantity to the little Gerrishes! But sometimes they ate molasses with their oatmeal, and drank the milk. Then there seemed to be more of it.

The work was done on the sewing machine, and mamma had gone upstairs to rest a moment, smooth her hair, and put on a fresh white apron. A noise of voices and feet was heard at the back door, and two rosy boys burst in, pell-mell, shouting:—

"Where's mamma?"

"I am getting supper," said Nan, with an important air. "Tom, you must get the milk immediately."

"Guess I shan't hurry for you," said Tom, taking the milk can and starting off in a provokingly slow fashion.

"Oh, dear! Mamma's tea will steep too much," said Nan, fluttering about nervously.

Tom was gone so long that the young housekeeper had time to get thoroughly vexed. When he returned she rushed up to him and tried to pull the can from his hands. He objected, and in the struggle the milk was spilled upon the kitchen floor. The children stood looking at it in dismay, when poor, weary mamma appeared.

There was no need for words. Nan knew that she had hindered more than she had helped. Mamma seated herself at the table, and drank her tea "clear," though she did not relish it so.

After the boys had gone to bed, Nan sat down by mother's side to confess.

"I should have been a true help if I had not got mad with Tom," she said, ruefully.

"We can never be of much real help to others till we learn to control ourselves," said Mrs. Gerrish, stooping to kiss Nan's tear-wet cheek. —*Exchange*.

Editorial.

TWO KINDS OF LOVE.

UNLESS one clearly and constantly discriminates between the two kinds of love, he will find himself involved in much difficulty both with regard to the interpretation of the Bible and the guidance of his daily life. For, on the one hand, we are commanded to love not the world, while, on the other hand, there is no plainer duty than to love all the world.

This latter is the love of benevolence or well-wishing. We are to do good to all people just so far as we can, having indeed that sweet fountain of good-will in our heart flowing so freely that nothing can stop it. It pours itself forth by an inward necessity upon all it can reach, even as the sun shines upon the evil and the good by the law of its own nature, and even as God Himself loves all creatures because of a fullness of affection which must make itself universally felt.

Very different from this is the love of complacency or approval, which can only be exerted upon those who are worthy of it. We can take pleasure only in those whose conduct commends itself to us. We can find satisfaction only in such characters as are conformed to the standard of right. Hence it is very plain that it never was intended that we should love everybody in the same sense. We cannot and should not feel toward the wicked as toward the good. Loving our enemies is a wholly practicable duty when rightly understood.

TWO KINDS OF FEAR.

THAT there are two kinds of fear spoken of in the Bible, every one must be aware who has at all considered the fact that some fifty times we are bidden most peremptorily not to fear, while the commands to fear—"Pass the time of your sojourning here in fear;" "Work out your salvation with fear;" "Happy is the man that feareth always"—are very numerous. But the exact distinction between these two fears is not, perhaps, by all clearly grasped. It should be.

The good kind of fear is really reverence and watchfulness. It is allied to respect and esteem. It prompts us to great carefulness lest we wound the feelings or lose the affections of the object of the fear. It is such a fear as a loyal son has toward his father to whom he looks up with something of veneration. It is another form of vigilance, not mixed with torment or connected with pain, but quiet, serene, confident and determined, a wholesome restraint against heedlessness and false security, a spur in the race prompting us to take every precaution to make our calling to glory sure. It is a virtue, a part of love itself.

The bad kind of fear is really dread or cowardice, apprehension awakened by something likely to harm or from which we wish to flee. It is "a painful emotion excited by anticipation of evil." It springs from sin and leads to misery. It is the feeling of the slave in view of the lash. It is injurious every way, destroying peace and paralyzing power.

The good kind of fear, which we are to cultivate, can readily be distinguished from the bad kind, which we are to put away, by the fact that the latter is trouble about self, and the former about somebody else. The sorrow in the latter case is that our own comfort, or plenty, or ease, or honor, seems likely to be diminished. The sorrow in the former case is that the comfort or honor of some one we love appears likely to be affected, which is a very different thing indeed. The two kinds of fear are heaven-wide apart; and yet the poverty of our language is such that we have but one word for both.

TWO KINDS OF ANGER.

WE are commanded at least once (Eph. 4: 26) to be angry. Anger is forbidden a great many times. From which it is perfectly evident that there is a righteous anger and a sinful anger.

Righteous anger is that feeling of displeasure for what we regard as wrong which must dwell in every good man's breast. He who does not possess it is necessarily a bad man, either practicing the wrong himself or tacitly approving of and conniving at it. He who regards flagrant evil with complacency, or is even silent in its presence, writes himself down a coward if not a villain. Not to have anger when there is call for it is quite as much a fault as to have it when there is no

call for it. Righteous anger is one of the great preserving forces of society, one of the best safeguards of morality and decency. There ought to be ten times as much of it exhibited as there is. It is deeply harbored in the heart of God. His wrath, hate, anger, indignation, are spoken of considerably more than three hundred times in the Scriptures, ever so much oftener than His love; and it is the business of all who would be like God to see to it that they resemble Him closely in this. "There is a time to hate."

But sinful anger, which we classify with violence and virulence, with vindictiveness and malice, is quite a different thing. It is a form of that selfishness which is always evil. It is tainted with bitterness, malignancy, personal resentment and revenge. It is associated with rage and fury. It is never commendable.

Anger is right when it is roused, not by mere personal injury, but by sin and wrong. It has an important place to fill in the family, the school, the state. In all sorts of government it is indispensable and necessary. But great care is needed that it be always of the sort that leaves no sting behind it because having no sin in it, the sort that makes the world not worse but better, the sort that God must approve because it is what He practices.

LYNCH LAW IN AMERICA.

THE *Methodist Times* (London) has become concerned about the outrages perpetrated on colored men in the South, and asks ZION'S HERALD and other papers in the United States to aid in creating a better sentiment in the country by speaking out and giving the facts in the case. If the editor of the *Times* will take the trouble to turn back to the files of ZION'S HERALD, he will find we have given a variety of facts and have used the hardest terms we could command to characterize those diabolical outrages. We have called them inhuman, barbarous, satanic; we have placed the actors in the category with murderers and assassins; we have exhorted all good people to oppose, and so far as possible suppress, them. If the *Times* can think of any harder words as applicable to the situation, we would be glad to appropriate them and hurl them at the transgressors. We have no apologies to make for lynch law; it is sheer barbarism, the rule of the worst elements in society, which no Christian man should tolerate for a moment. No community is safe under mob rule.

Mobs are peculiar to no latitude or climate. They exist wherever there are ignorant and debased classes of men and where repressive measures are not rigidly enforced. We have had them in the North, and even in Boston, and we denounce them wherever found, North or South. Our comparative freedom from this great scourge in the North, is the result of a strong public sentiment which positively forbids duelling, or the assumption of the executive functions of government by any number of private citizens. However great the crime, no private hand must be put forth to punish; the law must take its course. The private avenger becomes himself a criminal, exposed to the high penalties of the law. We have low classes in our great cities, mostly foreigners, from England, Scotland, Ireland, French Canada and Italy, but they seldom attempt to take the law into their own hands except by the ballot; and if they should attempt to do it, they would be summarily dealt with by the strong arm. They tried it in the draft riots in New York, but soon yielded to the argument of General Dix in the shape of guns charged with grape; they tried it at Chicago last summer only are long to feel the strong grip of General Miles.

In the South the case is somewhat different. That part of the Republic contains seven millions of persons whose ancestors were brought as heathen from Africa and who were themselves lifted from slavery only a generation ago. The marvel is that they have risen so far to meet the demands of the new situation. It is only a very small fraction of these people who are charged by the whites with attempts at an unmentionable crime. For this advanced status of the colored men in general we are indebted largely to the efforts of Christian teachers, especially among the Methodists and Baptists. Great numbers of these people become Christians and belong to various sects. By the side of this slave class existed a large class of whites, poor, illiterate and often vicious, with all the pride and prejudice of the Anglo-Saxon, but without his reason or self-control. These low people are generally the executioners of the lynch-tribunal. The reader can see in a moment the case

with which suspicions and troubles may arise and how such barbarities are liable to be perpetrated, especially when public opinion even among the better classes has been too lenient.

That a large number of these lynchings have occurred in the South, no one disputes. That they have been attended with many circumstances of cruelty and barbarity is clear from the local papers which have contained descriptions by eye-witnesses. They are specimens of diabolism; and, yet, strange as it may seem, our hope of better conditions is found in connection with these very excesses. We undertake a radical cure only when the disease becomes aggravated. Our hope of a cure is in the South itself. No other can effectually deal with the evil. Those outside may express their opinions and in this way help to tone up public sentiment, but the rectification of that sentiment in the South must proceed from the moral leaders of society there. That a change for the better will come, we have no doubt; the change has begun already. Those terrible scenes are obliging the best men to speak. We have said hard things about these barbarities in ZION'S HERALD, but not quite so hard as Gov. Hogg of Texas, Chief Justice Bleckley of Georgia, and the editor of the *Christian Advocate* at Nashville. These and others have done yeoman's duty in the bold indictment of the great wrong. We have quoted with approval their utterances in ZION'S HERALD, and will quote and speak again and again as occasion may require. But, after all, our hope is in the South itself. The large number of good men there must not only speak individually, but they must combine and create a public sentiment which will disallow such conduct. They can, they will, do it. It is not the work of a moment to change the views of large numbers of people; but the task, large as it may be, has been undertaken. We have no doubt it will be completed, if not today, then tomorrow. The good and true men of the South will see that it fail not. The day is not distant when, in the South as in the North, the lynch tribunal will be utterly discredited and no private man will attempt the punishment of crime by violence. America believes in law, though her people do not always live up to its requirements.

The *Times* inquires as to the reliability of statements made before the English public, on this subject, by Miss Ida Wells, a young colored woman on a lecture tour in England. As we have not heard her lectures nor seen her pamphlet, we cannot speak with assurance on that point. So far as we understand the matter, something can be said on both sides. The appeal to the humane sentiments of the nations in favor of justice to her race is proper and noble. The appeal, however, should be made in frankness and fairness. The facts are bad enough and give her a case with all good people; but, as we understand it, she goes beyond this and makes the mischievous statement that these struggles are part of a race war—that the white race is pitted against the black. The white, in a sense, is pitted against the black, but not against the black as a race. Certain whites are pitted against certain blacks, not because they are black, but because they are supposed to be criminal. This supposed criminality is kept out of sight. And then, in the nature of the case, her appeals are ex-parte and impassioned. In her sympathy with the parties and in the heat of public discourse she could hardly fail to paint in dark colors, or to give her incidents without the connections necessary to a full understanding of the matter.

She also does another mischievous thing. She assumes the innocence of those who have been lynched. Even if that innocence is not often declared, the impression is left on the minds of the audience that the whites in the South are savages, engaged in a crusade for the extermination of the colored race, while the Negroes are saints, suffering martyrdom at the hands of the lynchers. Now this is a false putting. An important fact is suppressed—the fact of the supposed criminality of the accused parties. The white men claim to deal with the Negroes in this summary manner, not because they are black, but because they are dangerous. Whatever the real truth, the parties engaged in these lynchings claim that the black men with whom they thus summarily deal are guilty of a great crime against society. We do not say the claim is valid; we say the claim should be recognized by a lecturer dealing with the subject. This, we learn, Miss Wells has not done. If the claim be valid, the white men did well to be indignant, and the black men deserved summary and severe punishment.

The proper claim to be made is that the fact of guilt should be established by the

court, and that, when once established, the punishment should be administered by the legal officer rather than by an irresponsible mob, and according to the humane methods of modern civilization rather than according to the wild impulses of an infuriated rabble. The Negro may be a criminal, but the criminal even is entitled to be dealt with by civilized methods, certainly until his guilt be established. So far all reasonable people can go; but, if we understand it, Miss Wells goes much further than this and makes a totally different claim. That is, she makes a false issue, which is never wise for one dealing with public opinion and public morals. So that, while in full sympathy with the Negro in all proper efforts, we do not defend his wrong-doing. If he commit crime, he should suffer for the crime like any other man; but he should suffer in a legitimate way. The white people should not themselves turn barbarians in punishing crime.

Embarrassment of the First Church at Waltham.

THE affairs of the First Church (Asbury Temple) at Waltham having been brought prominently to the attention of the public, it seems necessary that our people should be informed of the real situation. We are happy to say that while this church finds itself in a desperate strait financially, there is no intimation of dishonesty or wrong intention on the part of any person connected with the new building. As is usually found to be the case, Asbury Temple cost much more than was anticipated; it was supposed that the structure could be built for \$100,000; it cost \$140,000. The hard times came on most severely when the building was completed, reducing the amount that it was reasonably expected would be received from rentals, and making it more difficult than was anticipated to provide for the floating debt. The income was estimated at \$15,000, and the expense \$10,000. Experience shows that the income never exceeded \$12,000, and the expense has been upwards of \$13,000. June 25, the Waltham Savings Bank, which holds the first mortgage of \$108,000, demanded payment on account of breach of conditions of the mortgage. This fact the agent did not disclose to the trustees, hoping to secure a new loan, and not until two days before the date determined upon for foreclosure did the president of the board of trustees become aware of the situation. The presiding elder, Rev. G. F. Eaton, D. D., the pastor, Rev. Luther Freeman, and board of trustees were informed of the crisis. After several interviews with the bank, postponement was secured until Oct. 1. There is now due, approximately, the taxes for two years, \$3,400; interest on the mortgage, \$5,400; notes to the amount of \$8,000; interest on bonds, \$513; together with \$108,000, the first mortgage. Outstanding bonds, notes and other liabilities make the total indebtedness about \$150,000.

The one condition of safety for the future of the building is to secure such an adjustment of the liabilities as to reduce the mortgage indebtedness to \$100,000. If this can be done—and it can by the hearty co-operation of those who are and ought to be interested in the matter—the enterprise will succeed and all creditors be secured.

Since the above was written, the following note has been received from Rev. J. D. Pickles, which sheds so much light upon the subject and inspires so much hope, that we are especially glad to give it to our readers: "An engagement made some time since to exchange with Mr. Freeman, led me to spend Sunday, Sept. 30, in Waltham. The news of Asbury Temple's financial embarrassment had just become public and had brought upon the people of both church and city a most crushing pressure. Especially will some of our own people, and particularly some of the trustees, be called to grievously suffer. Several will lose all the hard earnings of years, everything being swept from them. These are not men of large wealth either, but saviors of enough to promise comparative comfort in old age. But it is all gone. They are, however, full of courage, and are looking to God and the church at large for help. The city of Waltham is in sympathy with them, and those who know the facts best are standing by them. We must aid these men, and the New England Conference cannot afford to lose that splendid block which, in the near future, if saved, will furnish large re-enforcements to the finances of the Conference. We must come to the rescue at once. Let one hundred ministers give \$10 each, and one hundred churches the same amount, or more, and it will help them to turn the corner and save the church. The financial embarrassments of the country and the wholesale discharge of 1,700 hands from the watch factory, have contributed to this disaster. If confectional Methodism means anything, let us show it now."

Our Three Premium Tours offer to our churches an unusually easy opportunity to secure for their ministers the rest and benefit of travel. A little enthusiastic effort to swell the list of new subscribers to this paper would present such a privilege to the wearied minister, who would receive life-long benefit from any one of the three tours offered. Many of our good laymen and laywomen could not do a nobler work than to actively interest themselves in this matter.

Personals.

— We were gratified by a call from Rev. Dr. Wm. McDonald last week. He is improving in health.

— Miss Jennie Gheer, of our Japan Mission, is at Binghamton, N. Y., receiving medical treatment.

— Chaplain McCabe is quite at his best in his contribution on our second page. "He takes the reason prisoner."

— Rev. W. T. Worth writes, on the 11th page, with deserved emphasis, upon practices which have become unbearable.

— The last session of the Japan Conference asked Rev. David S. Spencer, of Nagoya, to prepare at once a history of our Japan Mission.

— Another of Dr. Davison's articles appears on the third page. His contributions are copied largely by the religious press in Great Britain as well as in this country.

— Rev. J. W. Cornelius, of Baltimore, an honored member of the Baltimore Conference, formerly editor of the *Baltimore Methodist*, and a writer of note, died, Sept. 16.

— Charlotte, daughter of Ralph A. and Charlotte B. Frost, and granddaughter of Rev. Dr. and Mrs. S. L. Baldwin, died in Brooklyn, N. Y., Sept. 21, aged fifteen months.

— The death from smallpox is announced of Rev. La Ciede Barrow, who, with his wife, Dr. Mary Barrow, was assigned to Tientsin, North China Mission, two years ago.

— Hon. John J. Perry, of Portland, Me., participated in the election of the late General Banks as Speaker of the House of Representatives, which event he graphically describes in this number.

— After Dr. Moore, of the *Western Christian Advocate*, had presented the claims of his paper before the Kentucky Conference, Bishop Merrill, who was presiding, exhorted and deprecated the reduction in the price of our church papers.

— Charles J. Baker, a graduate of Dickinson College, a leading manufacturer of Baltimore, Md., and who built and sustained two large Independent Methodist Churches in that city, died at his country home at Catonsville, Md., Sept. 23.

— Our readers will be gratified to find that Rev. C. L. Goodell resumes his series "In Holy Lands," in this number. We are promised several more of these charmingly interesting and instructive contributions.

— Professor Sayce, the great Oriental scholar, is said to be the victim of consumption, with one lung almost gone, and yet having such courage and will that he keeps at work, and in the very forefront of scholars in his department.

— Rev. W. T. Kensett, of our Malaysia Mission, graduated in the study of medicine last July. He is now in New York to take a post-graduate course on some special subjects before returning to the mission field. His address is 118 East 45th St., New York city.

— The *Northern* says, in its last issue: "The committee appointed to investigate the charges preferred against Rev. Luke C. Quaal, D. D., on Friday rendered a unanimous verdict of not guilty. Dr. Quaal is widely known, and the result arrived at will give pleasure to his many friends."

— Rev. Dr. E. R. Fulkerson, who has been appointed by Bishop Nide principal of our seminary at Nagasaki, Japan, has preached sixty-eight sermons, delivered seventy-four missionary addresses, and traveled more than seven thousand miles during his year's furlough in this country.

— Mr. R. P. Thompson, who has served over sixty years as chief printer in the Western Book Concern in Cincinnati, died, Sept. 22. This venerable servant of God and man was aged about 85. His death was peaceful. "Few men have seen the invisible more clearly, and his departure was like an excursion into Beulah land."

— J. F. Scott, M. D., of our North China Mission, who was sick with varioloid at Tsun-Hua for a month in July and August, and suffering from a cold previously contracted, reluctantly consented to take a health trip to Japan. While there, two eminent physicians, Drs. Taylor and Malcolm, decided that he must go to Southern California. He is now in San Francisco.

— Rev. Dr. J. B. Bentley, presiding elder of Maryville District, Missouri Conference, has declined the nomination for Congress made by the Prohibitionists of the 4th district. "With my convictions of duty," he says, "I cannot turn aside from my calling as a minister of the Gospel for any secular service or political office."

— The *Interior Observer*—and points a significant moral in doing it—that: "Rev. John L. Withrow, D. D., pastor of the Third Presbyterian Church, has returned from his summer vacation. The Third is one of the churches in the city that does not allow its work to slacken during the summer months, and therefore the preparation for the winter's work is hardly noticeable."

— Gladstone writes to the Bishop of Chester to approve his plan for regulating the liquor traffic—which is substantially the Norwegian system—and says that for many years he has been "strongly of the opinion that the principles of selling liquors for the public profit only, offered the sole chance for escape from the present miserable and almost contemptible predicament which is a disgrace to the country." Gladstone's great antagonist, Joseph Chamberlain, is with him in the support of the Norwegian system.

— Rev. George M. Newhall has been visiting his brother, Principal W. R. Newhall, at Wilbraham. He graduated at Mount Union College, Ohio, last June, and will receive an appointment at the coming session of the South Dakota Conference.

— Miss Emma M. Hall reached New York from Naples by the "Rugia," of the Hamburg-American Line, Sept. 23. For nine years she has led in our Woman's Foreign Missionary Society work in Italy, and now returns for a well-earned and much-needed rest to her home in Casanova, N. Y.

— Bishop Foster, in his address before the candidates for admission to the West Virginia Conference, gave expression to the following very striking utterance: "For sixty years I have been getting ready to preach, and never worked harder in all my life than I am doing today to get ready to preach."

— Gen. J. Watts de Peyster has transferred to the Woman's Home Missionary Society of the Methodist Episcopal Church a valuable tract of land in the town of Madalin, Dutchess County. It is stipulated that the property shall be used for the founding of a "Watts de Peyster Industrial Home and School."

— During the sessions of the Rock River Conference in the Methodist church at Galena, Ill., pew No. 65, which General Grant used to occupy, was draped with the Stars and Stripes. It was an interesting coincidence that Bishop Vincent, who presided over the Conference, was the pastor of the church when General Grant was a member of it.

— The Boston *Journal* of Monday morning is responsible for the following: "The First Congregational Church of Malden has extended a call to Rev. H. H. French, D. D., of Minneapolis, Minn., to become its pastor, and he will probably accept and enter upon his duties in a few weeks. This church has been without a pastor since the resignation of the late Rev. T. C. Pease."

— Mrs. Wakefield, wife of Rev. Dr. Samuel Wakefield, the oldest Methodist Episcopal minister in America, died, Sept. 20, at her home in West Newton, Pa. She was 92 years old. Dr. Wakefield is 95 years old. Five years ago they celebrated their diamond wedding. Two of their sons have already celebrated their golden weddings. Mrs. Wakefield was prominent in church work as long as her health allowed. Of her surviving children two sons are ministers stationed in Western Pennsylvania.

— The *Missionary Review* for October says: "When we pray let us not forget the Methodist missionary, Miss Mary Reed, who, bearing the spots of leprosy, with true Christian heroism and unselfishness lives in seclusion among the lepers of North India, striving to free their souls from that deeper leprosy—sin—and bravely, calmly watching the slow advance of this dread disease in her own body. She ministers to the afflicted in a hospital located at Chaudak Heights, in a mountain region, where suitable buildings have been constructed for the accommodation of several scores. The British government has recently made a grant of forty-eight acres of land."

— The *Christian Work* of last week has a very interesting contribution upon Rev. T. L. Cuyler, D. D., his life and work, which is illustrated. The following paragraph is of special interest: "Henry Ward Beecher used to say, 'Theodore Cuyler writes the best religious articles of any man alive.' It is certain that no other man alive has had his articles translated into so many different languages, and spread so widely over the reading world. Dr. Cuyler is now seventy-two years old. He was born at Aurora, on Cayuga Lake, N. Y., Jan. 10, 1822. His father's name was B. Ledyard Cuyler, a gifted young lawyer who died at the age of twenty-nine. His mother was a woman of great intelligence and devoted piety, and in his infancy she dedicated her son to the ministry. After passing a healthy and vigorous boyhood, he entered college at Princeton, N. J., where he graduated with honors in 1841."

— Joseph Cook, in a letter to the *Christian Advocate* concerning his conversion, says that, when a student at Keesville Academy in 1833, "It was a discourse by Rev. John Mattocks on the words (Rom. 12: 1), 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service,' with emphasis on *mercies* and *reasonable*, that induced me to turn my face toward the cross of Christ. It was the sight of the cross that made it no cross to bear the cross. Mr. Mattocks was the son of a former governor of Vermont, and had been educated as a lawyer, but became a preacher through the influence of Dr. Beeman, one of President Finney's coadjutors. He had a lawyer's method of presenting religious truth, and always stood ready to give a reason for his faith. Mr. Mattocks was for years a leading preacher in St. Paul, Minn."

— The arrest of Capt. Henry W. Howgate last week teaches some impressive lessons. As chief of the Signal Service Bureau in Washington twelve years ago, he was charged with embezzling \$370,000. He was arrested, but escaped, and all efforts to discover trace of him failed. He was found at last keeping a second-hand bookstore in a basement in New York city. When he escaped he was an active, black-haired man in the prime of life. He is now sixty years old, bent and broken, and with gray hair and beard. His arrest is a striking commentary upon two declarations in the Scriptures: "Be sure your sin will find you out," and "There is nothing covered that shall not be revealed and nothing hid that shall not be made known." Who can form any conception of the anguish of those twelve years, burdened as he was with a sense of guilt and the fear and expectation of discovery? Milton best expressed the personal sense of guilt in making Satan say, "I myself am hell."

— Rev. W. N. Brodbeck, D. D., left for Ohio on Monday. He speaks at the League anniversary of North Ohio Conference on Wednesday evening, Oct. 3, and at Springfield, O., District League convention at Piqua, O., in the church in which he was converted, licensed to preach, and preached his first sermon. After a brief visit with relatives, he will return the early part of next week.

— Rev. H. T. Pope, D. D., ex-president of the Wesleyan Conference and late fraternal delegate to the General Conference of the Methodist Church of Canada, spent a little time last week in Boston. Rev. W. T. Perrin accompanied him to Harvard University and other places of interest. Dr. Pope favored this office with a brief visit.

— Mrs. Jeannette Burr Whiteher, wife of Rev. W. F. Whiteher, and daughter of the late Dr. Burr, of Middletown, Conn., died at her home in Malden, on Tuesday, Sept. 25. She was a woman of beautiful Christian character, and was greatly beloved by all who knew her. She was a devoted member of the M. E. Church, but her delicate health for many years has limited her activities almost entirely to her own home circle. The funeral services on Wednesday were attended by her pastor, Rev. J. M. Leonard, who was assisted by Revs. D. P. Leavitt and J. W. F. Barnes. The following day the remains were taken to Middletown, Conn., where services were conducted by President Raymond, and the interment was made at the beautiful Indian Hill Cemetery, where she had always desired to find her last resting-place.

— The next session of the General Executive Committee of the Woman's Foreign Missionary Society will be held in Washington, D. C., Oct. 24.

— The *Epworth Herald* says of our Announcement for 1895: "Zion's Herald prints a bill of fare for next year that has never been excelled by any religious paper in this or any other country."

— Mr. B. F. Jacobs and Rev. Dr. Schaeffer are to speak in Ruggles St. Church next Thursday evening upon Sunday-school matters, which will be of interest to every pastor and Sunday-school worker in Boston.

— The school year '94-'95 began on Thursday, Sept. 20, at LaSalle Seminary, with a house full to overflowing, and counting among its pupils representatives of twenty-nine States, District of Columbia, Canada and the West Indies.

— The *Standard* calls attention to a very important fact, in saying: "One very hopeful feature of temperance reform is in the fact that thirty-nine out of our forty-five States have now made scientific temperance education mandatory in the public schools."

— One of our distinguished ministers in one of our largest cities writes: "I enclose a list of names to whom specimen copies of the *HERALD* may suitably be sent. I find that only two members of my official board take the paper. I shall do my best to change this shameful state of things."

— In connection with the meeting of the Board of Control of the Epworth League in this city, a mass meeting will be held in the People's Temple on Wednesday evening, Oct. 17, which will be of unusual interest and importance. Our ministers will do well to leave this evening open so that they and their people can attend this great meeting.

— We are gratified to announce to our readers that, notwithstanding the hard times, we received a larger number of new subscribers in the month of September than in the same month one year ago. If all our ministers will do as well in the canvass as a few are doing, we shall receive, on the whole, a generous addition to our list.

— The editor of the *Southern Christian Advocate* writes very much as if he had some person definitely in mind when he says: "The brother who becomes so enthusiastic over a pet party measure that he gives all his spare change to help along the cause and then has nothing left for the benevolences of his church, needs laboring with. The fact is, he needs religion, pure and simple. If you know such a brother, help him. If he is your wife's husband, perform a like service."

— The sample copy of the *HERALD* received by non-subscribers imposes no obligation. It is sent as a gratuity, with the request that it be critically examined, with the view to subscribing. If favorably inclined, hand your name to your minister, thereby receiving the paper at once, and pay for it at any time before the next Conference.

— We have another very interesting contribution from Bishop Nide, upon "How the People Live in Japan," which will appear in our next number.

— An effort is being made by the publisher of the *Christian Herald* of New York, through special agents and by the offer of particular incentives to our ministers, to secure subscribers for his paper among Methodist families, and practically to pre-empt the place which our own denominational papers should hold. Ministers are offered a "Pastor's Memorandum Calendar" if they will send the publisher "the names and post-office addresses of fifty adult members of your congregation, each name representing a different household." We trust that we have not many ministers who will thus sell themselves to advance the interests of rival papers that are "not of us."

— We again ask our ministers to send us carefully-selected lists of non-subscribers to whom sample copies of the *HERALD* may be sent. The publisher will be happy to supply sample copies of the *HERALD* containing the Announcement for 1895 to all ministers who desire to make use of the same in their canvass for new subscribers.

— Our esteemed neighbor, the *Morning Star*, devotes a large part of its last number to Bates College, with electrolytes of the college buildings and the new president, Dr. Chase, as also of ex-President Cheney and members of the faculty. It is an interesting and attractive number, and very creditable to the able and enterprising editor.

— Our people will have an opportunity to hear Bishop Newman at the dedication of the new church at Newton Highlands, on the evening of Oct. 10.

— A minister situated within a few miles of this city circulated on a recent Sunday some blank pledges to be signed by those who desired to become subscribers to *Zion's Herald*, and had one pledge returned to him with the following statements written upon it—on one side: "Has been bought by Rome." And on the other: "This paper has been Romanized, and a great many church people have renounced it as a paper not fit for American Christians to read." This incident furnishes an amusing illustration of the reckless misstatements which the antagonists of the Roman Catholic Church continue to utter.

— Wesleyan Academy, Wilbraham, commences the year with the largest number of students that have been in attendance during the principalship of Rev. W. R. Newhall. The two new professors are welcomed with enthusiasm. Prof. A. G. Laycock, who teaches Greek, comes to Wilbraham from two years of special preparation at Syracuse University and two years of post-graduate work at Harvard. Prof. Charles W. M. Black assumes the work in mathematics after four years of successful service as instructor in the same department at the Conference Seminary at Dover, Delaware.

— Syracuse University opens the year, under the administration of Chancellor Day, with an increased number of students in all departments. The old professors are all back in their places except Prof. Peck, who is still in Strasburg, Germany. Five instructors have been added to the teaching corps, one of whom is from Hamilton College and post-graduate at Harvard, and another a graduate of Yale. In the Fine Arts College two painters have been secured, one from Rome and the other from Venice. Prof. Albert L. Brookway, a graduate of L'Ecole des Beaux-Arts of Paris, teaches architecture. Improvements have been made in the buildings, the most important being that of the remodeling of the interior of the gymnasium, by which baths, lockers and other conveniences will be secured to the students. The athletic field, which heretofore has been a name only, is now being made one of the best in the country.

— The General Conference of the Methodist Church of Canada closed its session on Monday, Sept. 24. The appointment of a secretary of the Epworth League and Sunday-school work elicited an extended discussion in the General Conference. Those who opposed the appointment held that it was unnecessary, and that this was the proper work of the pastor. Those who advocated the appointment maintained that the growing importance of the young people's work requires the whole time of a suitable agent to inspire and direct the movement. It was finally voted that the joint Epworth League and Sunday-school Boards be empowered to nominate three men, one of them to be elected by the special committee of the General Conference. The Conference also took strong ground on the temperance question, denouncing the liquor traffic as a sin, against which the church must wage unceasing war. The superannuation fund of the church was placed upon a broader and more equitable footing. Each minister is to pay three per cent. of his income, and all connectional officers and college professors an additional amount of \$50 each. This, with grants from the publishing house and interest from invested funds, will practically meet the claims of the superannuated ministers. The laity of the church will be asked only to provide for the widows and orphans. It was noticeable that the lay delegates took a more active part in the proceedings of this General Conference than in any former Conference. From reports of our exchanges we are led to think very highly of this body. The business in hand was taken up and disposed of promptly. There does not appear to have been as many "talking machines" as are found in our General Conference; hence the Conference was in session only about half as many days.

The Sunday School.

FOURTH QUARTER. LESSON II.

Sunday, October 14.

Luke 5: 1-11.

Rev. W. O. Holway, U. S. N.

THE DRAUGHT OF FISHES.

I. Preliminary.

1. Golden Text: *As I taught them as one that had authority, and not as the scribes.*—Mark 1: 22.
2. Date: April, A. D. 33.
3. Places: Capernaum, and the Sea of Galilee.
4. Home Readings: Monday—Luke 5: 1-11. Tuesday—Matt. 4: 13-24. Wednesday—John 21: 1-11. Thursday—Acts 1: 41-47. Friday—Matt. 9: 9-13. Saturday—Luke 5: 23-27. Sunday—Matt. 19: 14-22.

II. Introductory.

Expelled from Nazareth, our Lord went to Capernaum. One morning at the lake-side, when the people crowded close to hear His word, Jesus stepped into Simon's fishing-boat, and put a margin of water between Himself and them, that He might finish His discourse. When the teaching came to an end, He turned to His companions in the boat. Peter was there, and perhaps Andrew, with some others of the crew. They had been out that night, but their toil had been unrewarded. Unexpectedly Jesus gave the order to push out again, and let down the net for a haul. From any other being such an order would have been quickly resented by the hasty, and probably profane, fisherman. None knew better than he the times and seasons for success in his craft. There was no hesitancy, however, or haste in Peter's reply. No sailor ever yielded to his captain a more genuine and respectful obedience than did Peter when he said, "Master, we have toiled all the night and taken nothing; nevertheless, at Thy word, I will let down the net."

The net was drawn, and lo! it seemed alive with fish, struggling, leaping, diving to escape. Such a haul they had never seen before. The net was straining and snapping with its imprisoned multitude. They could not manage it. They beckoned to Zebedee and his sons to come with their boat and help them secure the great catch. The boat was soon alongside, and the bottoms of both were filled with the shining prey. Still they drew them in, until, loaded to the gunwales, they could take no more without swamping the boats.

Meanwhile Peter's thoughts had been as busy as his hands. He realized the full force of the miracle, and his ardent and impressive nature was stirred to its lowest depths. There flashed across his mind a vivid sense of the supernatural power and holiness of the Great Teacher, His lordship over nature and His absolute purity; and this illumination only showed in darker colors his own sinful unworthiness. Impulsively, in the revulsion of his feelings, he flung himself at the feet of Jesus and uttered the prayer which, though it sounds almost wicked, is but the expression of that recoil of human sinfulness from the presence of purity which is so familiar in experience and so true to life: "Depart from me, for I am a sinful man, O Lord!"

This moment of divine power and human abasement was chosen for the call of the fishermen to the apostolate. There was no cathedral, or altar, or robes, or incense, or chanting—nothing of the proprieties which for ages have been considered essential in the investment of a person with that high office. The Head of the Church was attired as a simple peasant, and was sitting in a rude fishing smack, when He calmly informed Peter and his partners that henceforth they should catch men. The fishermen wore their rough garb, and bore on hands and face the grime of toil. Yet mean and contemptible as were the surroundings, there was a background of miracle which threw a wondrous awe over the scene; and from his humble sphere Peter went forth to fish upon a grander sea, and to catch in the gospel net 3,000 in a single day. From this moment his occupation as a fisherman came to an end, and his work as a fisher of men began. They turned their backs—he and Andrew and John and James—upon their nets and boats and the glittering spoil of that memorable morning—forsook their earthly all—and thenceforth shared the fortunes, and drank in the teachings, and followed the steps, of their blessed Lord.

III. Expository.

1. The people pressed upon him—thronged round Him too closely for comfort; they always heard Him gladly. To hear—R. V., "and heard." Stood by the lake—called "lake" by Luke alone, because he wrote for the Gentiles; the Hebrews called every piece of water

"sea." Gennesaret—another name for the "Sea of Galilee." This inland sea is of oval form, about 13 miles long by 6 broad, and about 170 feet deep. Its surface is 700 feet lower than that of the Mediterranean. The river Jordan enters into it at the northern end, and flows out at the southern extremity. Its shores were formerly densely populated. "The cities," says Josephus, "lie here very thick, and the villages are so full of people, because of the fertility of the land, that the very smallest of them contain 15,000 inhabitants." The Talmudists had the proverb that "God had created seven seas in the land of Canaan, but one only, the Sea of Galilee, had He chosen for Himself."

2. Saw two ships (R. V., "boats")—probably fishing smacks, without decks. Josephus says there were hundreds of them on the lake, with crews of four or five men each. Standing—either hauled up on the beach, or made fast in just water enough to float them. Were washing.—The fishermen had been out all night, and, returning unsuccessful, were cleaning their nets.

3. Entered... Simon's.—The boat belonged to Peter and his brother Andrew. Though mentioned here for the first time by Luke, this was not the first meeting of Simon and his Lord. John (1:35-42) relates an earlier meeting, when Simon received his new name of Peter. Set down—His usual attitude when preaching.

4. When he left speaking—when He had finished all He wished to say at the time to the people. Launch out (R. V., "put out") into the deep.—The verb in the original is singular, as addressed to Peter alone, who was the steersman apparently, of the boat; "let down" is plural, as addressed to the fishermen in the boat collectively. Nets.—The term used is the general name for nets of all kinds. A draught.—The modern term is "a haul."

5. Master—not "rabbi," which would not have been understood by Gentiles, but "epistata" ("teacher"). Luke alone uses this word, and he uses it six times. Told all night—the successful time for fishing (John 21:3). Nevertheless—though it seems unreasonable, and we are weary. At thy word.—"Speak, Lord, Thy servant heareth." Here was the obedience of faith. Peter could not, with the wisdom of his craft, see, but he could obey.

6. Inclosed a great multitude of fishes.—That a miracle is intended, is unquestionable. How wrought—whether by a divine act drawing together at this time and place a shoal of fishes, or by a divine knowledge perceiving the shoal that was there—the narrator does not indicate. It is enough for us that Simon Peter, who was a fisherman and was able to judge, accounted the event an evidence of supernatural power (Abbott). "The miracle was an acted parable, of which the significance is explained in Matthew 13:47" (Farrar). Their net broke—R. V., "their nets were breaking." "Their nets did not break, nor the boats sink. God sometimes allows dangers to begin, that our faith may be increased" (Revision Commentary).

7. Beckoned unto their partners.—Their "launching out" was so unusual an occurrence that it attracted notice. Their partners, James and John, were doubtless watching what was going on, and it needed only a sign to call them. Both boats were shortly filled to the point of their capacity of floating.

The thickness of the shoals of fish in the lake of Gennesaret is almost incredible to any one who has not witnessed them. They often cover an area of more than an acre; and when the fish move slowly forward in a mass, and are rising out of the water, they are packed so close together that it appears as if a heavy rain was beating down on the surface of the water (Tristram).

8, 9. Depart from me.—He did not really mean this. In the fear and amazement which such a miracle excited, in his self-humiliation at such an unmerited favor, in the consciousness that he, sin-stained, was standing in the presence of the Holy One, it may have been, as at the transfiguration, "he wist not what he said." "We find the expression of analogous feelings in the case of Manoah (Judges 13: 22); the Israelites at Sinai (Ex. 20: 19); the men of Beth-Shean (1 Sam. 6: 20); David, after the death of Uzzah (2 Sam. 6: 9); the woman of Zarephath (1 Kings 17: 18); Job (Job 42: 5, 6); and Isaiah (1 Sam. 6: 5)" (Farrar).

Peter had been with Jesus before, and had seen wonderful deeds done by Him, but this miracle in the way of His occupation as fisherman, got within him as none other had done. It was his burning bush, his Jacob's ladder, where the heavens opened for him, and he saw himself as he had never done before, and felt God very near. He had had his spiritual yearnings, was among the chosen of Israel then living, but he had never got face to face with God as he now felt himself to be; and the effect on him was to make him fear and wish himself away (Lindsey).

10. James—afterwards one of the twelve, and called Boanerges. He was put to death by Herod. John—the beloved disciple. Fear not—take courage. Says Farrar: "On another occasion, when Peter sees Jesus walking on the sea, so far from crying out, 'Depart from me,' he cries, 'Lord, if it be Thou, bid me come to Thee on the water,' and when he saw the Risen One standing in the misty morning on the shore of the lake, 'he cast himself into the sea' to come to Him." Thou shalt catch men—literally, "thou shalt be a catcher of men alive." Wordsworth paraphrases thus: "This shall be thy future occupation, to catch men for life eternal, instead of catching fish for death." From this and the parable of the seine or hauling net (Matt. 13: 47) came the favorite early Christian symbol of the Fish (Farrar).

11. They forsook all.—Says Trench: "These fishermen may have left little when they left their possessions, but they left much when they left their desires. A man may be holden by love

to a miserable hovel with as fast bands as to a sumptuous palace; for it is the worldly affection which holds him, and not the world."

IV. Illustrative.

1. A fish was a symbol often used by the primitive Christians, being found on many of the tombs in the catacombs of Rome. The reason assigned is that the Greek word for fish—*ichthys*—contains the initials in Greek of the following sentence: "Jesus Christ, Son of God, Saviour."

2. Happy are we in our spiritual labors if we can recite our failure in such words as these, "We have toiled all the night;" that our courage was undaunted, zeal undiminished, hope unclouded, through all the period of our unsuccessful toil. There is a crown for such! God rewards not only him who comes back bearing trophies, but also those who fought and failed to win them (Stems and Twigs).

3. St. Peter did not mean the "Depart from me!" he only meant—and this was known to the Searcher of hearts—"I am utterly unworthy to be near Thee, yet let me stay." How unlike was this cry of his passionate and trembling humility to the bestial ravings of the unclean spirits, who bade the Lord to let them alone, or to the hardened degradation of the filthy Gadarenes who preferred to the presence of their Saviour the tending of their swine (Farrar).

4. Of all the provinces of Palestine, the most beautiful is that in which Jesus now lived for several months, scattering everywhere, as He passed through it, the seeds of divine truth. Galilee is distinguished from Judea by its fertility and the softness of its landscapes. It has not the wild grandeur of the environs of Jerusalem; plentifully irrigated by numerous water-courses, it spreads before the eye a brilliant carpet of enameled verdure, encompassed by mountains. Tabor is a grassy dome, the outlines of which seem chiseled against the sky. The Lake of Tiberias, even after so many wars and ravages, still bears the impress of pure and peaceful beauty. Oleanders fringe the blue waters; on the eastern shore the flood beats against rugged rocks, the last ramparts of the wild country of the Gadarenes. At the northern extremity the Jordan loses itself in the lake to reappear in a foaming sheet at the southern end. Hermon lifts its snowy peaks, which stand out against the intense blue of the Syrian sky. In the radiant hours of an early morning, or those of an empurpled twilight, the lake reproduces with exquisite charms, in its still mirror, all the accidents of light. A golden haze sometimes hangs over it like a heavenly veil. If there was ever under heaven a temple not made with hands, it is surely this country, the true land of the Gospel (Pressensé).

"WHAT A BOY SAW IN THE ARMY."

Rev. C. C. McCabe, D. D.

DR. JESSE B. YOUNG, editor of the *Central Christian Advocate*, has written a book that everybody ought to read. All the boys that can afford it ought to buy it, and then every poor boy who is not able to buy it ought to have a Christmas present of it from some one who wants to make other people happy on Christmas day. If everybody knew what I know about this book, the presses of Hunt & Eaton would groan night and day for the next three months trying to get out a million copies for the holidays.

Now, good people, one and all, take my word for it, and send in your orders for Jesse B. Young's new book, "What a Boy Saw in the Army." Just think of it! What a boy saw! He will see all the fun that is going on, you may be sure of that. If you want to cry and laugh and shout all in a minute, buy "What a Boy Saw in the Army."

Sunday-school superintendents, order five copies at once for your Sunday-school library, and they will never stay more than five minutes even on the shelves for the next twelve months.

I could write a whole sermon about that book, dividing it into four heads:—

1. What a boy saw in the Army. So many things to see there.

2. What a boy saw in the Army. A boy will see more than a major-general.

3. What a boy saw in the Army. A boy's eyes are the blindest part of him, except his heels on certain occasions.

4. What a boy saw in the Army. Give me an Army for sight-seeing. Beats the biggest show on earth.

Hip! Hip! Hurrah! Three cheers for Jesse B. Young, for he was the boy himself. He enlisted with the Army before he was eighteen. That was the legal age. The mustering officer said to him: "How old are you?" and, boy-like, he answered, "I am going on nineteen;" and so he was, but his nineteenth birthday was several years ahead. That's the spirit of '76, and better than that even is the spirit of '81.

Comrades, boys, old and young, veterans, sons of veterans, daughters of veterans, everybody, let us rise and sing,—

"Three cheers for the red, white and blue!
Three cheers for the red, white and blue!
The Army and Navy forever,
Three cheers for the red, white and blue!"

Here, what's the matter? This book has stirred me up so that just now I would rather hear the fife and drum and the rattle of the old flag than the best choir in Christendom with Patti to lead it. This book makes me realize how closely my love of country and my religion are intertwined in my soul.

Amen, so let it ever be!

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ELY BROTHERS, 56 Warren St., New York.

WHAT SHALL WE DO WITH THEM?

Rev. W. T. Worth.

A QUESTION of more than ordinary importance constantly forces itself on our attention. It threatens to wreck our temper, our faith in human nature, and our pockets also. It is: "How shall we answer the unendorsed applications for aid which we, as pastors, are continually receiving?" I do not refer to the "chain subscriptions" for the relief of remote churches, which are accompanied by sanctimonious threats against our spiritual welfare (interlarded with bristling Scripture passages) if we break the chain by refusing to contribute and to pass the application along to some equally impossible victim. This method is sufficiently impertinent. But I do refer to those irrepressible, peripatetic beggars who resemble death, not only because they are remorseless, but because they "love a shining mark," and so make their way to the parsonages first. Whether this method is a tribute to the Christian philanthropy supposed to dwell there, or whether they think we are most easily deceived, is a question which they only can solve; and probably they do not feel at liberty to testify.

We have representatives of all grades—the decidedly ragged, and the decidedly respectable; the cadaverous and the rotund; the fearfully sepulchral, who are on the verge of eternity until they disappear around the corner, and the animated and cheery-hearted, who find it almost impossible to refrain from winking while they tell "their little tale of woe." They present varicolored and multitudinous pleas. They will gratefully accept anything, from a bag of doughnuts which have a value which only age can impart (and which they afterwards impulsively dodge into the nearest sand-catcher) to a term's schooling in some distant institution. They are often on the way to some city, and need only a few dollars to complete the cost of transportation, which they will religiously return to you when they reach their relatives. One fellow, whom we treated royally, and who turned out to be a mammoth fraud, said he could obtain money by writing to his father. "But," he added, metaphorically, "it seems too bad to rob the trunk in order to nourish the branch!" Who could withstand such a figure? Yet he robbed me. They will sometimes condescend to go forward for prayers if they may only have a night's entertainment or a chromo for the exertion.

It is true that some who appeal for aid in these distressing times are the victims of circumstances they could not control, and are worthy; but these are not of that class. They go on the supposition that "the world owes them a living." Whereas, the truth is, they are in debt for their living up to this date. There appears to be no statute available to meet and suppress this intolerable nuisance. Sometimes the pleaders are so plausible and earnest that our Christian feeling struggles against our common sense and our memory, and gets the better of both; and there is nothing left us but the unavailing regret, and the temptation to use the forcible and eloquent adage: "The fool and his money are soon parted." The Methodist clergy in and about Boston could use the Monday morning meeting for a year in the relation of instances exasperating, ludicrous and pathetic, and then not exhaust the material.

Now the question is, "What ought to be done?" Of course the fact that these people have immortal souls aggravates and perplexes the problem. A somewhat extended and trying experience in this line leads me to suggest the wisdom of shutting away the sympathetic nerve from any rude contact with their harrowing stories, and the kind but firm reference of their cases to the city or town authorities for any appropriate temporary relief. Quite a proportion of these people are young. Why cannot our Young Men's Christian Associations, in places of any considerable size, organize a bureau of supply which shall have such facilities as to be able to discern the deserving, and relieve the community of the fraudulent? In every city where the "Associated Charities" or any kindred organization is doing this beneficent work, why may not the clergy identify themselves with it? They will then feel most free to pass over every applicant for investigation and aid. It does seem as if we ought, by this time, to have discovered that promiscuous giving, after hurried and partial examination, or no examination at all, impoverishes the receivers, lessens our power to help the really needy—is in every respect a sheer waste; indeed, is not in any sense a Christian work.

The incident with which I close this meditation, which seems appropriate at this season when these human leeches are beginning to fasten on our cities and large towns, shows one method of settling the question. While it can hardly be recommended as a steady plan, it will be likely to relieve the locality where it is tried, for a time at least, until there shall be an itinerant. The other Monday, three or four ministers were in conversation in Bromfield St. Book Room. The youngest of the four asked the question at the head of this article; and, after responses had been volunteered by two others, he gave this bit of personal history: "I was going from my house to the depot one Saturday evening lately, and a man met me and said, 'I want a plate of beans. I am hungry. I have but seven cents. They cost ten.' I said, 'Well, give me your seven cents, and I will give you a ten-cent piece.' He passed them over, and I gave him a piece of money from my vest-pocket which I thought was a dime. But I afterward remembered that it was a three-cent piece, and not a ten, which I put in that pocket a little before. So, without meaning to do it, I made four cents out of the poor fellow!" We may not all possess the brilliant ability in our stone brokerage which my young brother revealed, but if every tramp was to attempt to get his food at a loss of 56 per cent. in every effort, it would not take long to thin out their ranks and force them into honest toil for a livelihood.

Lynn, Mass.

SUNDAY-SCHOOL WORK AND WORKERS.

Helle Louise Pierce.

"IS this truly progress?" I asked myself this question as I looked over a modern Sunday-school—one noted for its enthusiasm and ambition. The room was filled with bright young creatures quivering with life. Earnest teachers stood among them, teachers who seemed to have come to their classes well prepared. The story of the lesson, with fitting illustrations, was vividly told. But the thought came, in spite of the knowledge that this was a model school, that the teachers did too much, and required too little of their classes. The positions seemed those of lecturer and audience rather than of teacher and scholar. The superintendent was often declared to be "just the man for the place"—and he evidently believed it. He was quick, alert, and possessed of wit which brightened the closing exercises with ripples of laughter. An artist with nimble hand and tongue illustrated the lesson till it lay, a pictured rebus, on the board before us. The music was of the gay, hipity-hop order, and the little ones told us, in quick succession, that they were "marching," were "sailing," and were "little lambs"—a mixture of unexplained similes which must have proved confusing if they gave a thought to the words they so trippingly pronounced.

If this may be taken as a fair type of the modern Sunday-school, the question arises: To what extent are these schools of today fulfilling their primary mission? All these ramifications, this broad earth-surface growth, is it upward-reaching too? Is its height proportionate to its breadth? Or, to change the figure, how much are Christ's lambs actually fed at this well-appointed feast—these lambs of whose welfare He thought during those last sacred days on earth, and laid as a parting charge upon His followers, whereby they might prove their love? Does not their fare too often consist only of a series of swiftly changing courses at which the children taste little and assimilate less of the true bread and water of life?

The Sunday-schools of our fathers were doubtless crude affairs measured by the standards of today. They were held often in scantily-lighted log school-houses situated a long distance from the greater part of the settlers, and supplemented by infrequent preaching services. But the scarcity of religious privileges rendered them more highly prized. Parents generally accompanied their children, and saw that they came with lessons well prepared, so many Bible verses committed to memory, so many questions and answers from a blue-backed catechism—strong timber from which to rear a substantial superstructure of faith. There was little distinctively "children's music," but childish voices rang out, with childhood's irrepressible enthusiasm, the sweet, strong words of psalms, hymns and spiritual songs, the outbreathings of souls hungering after God or rejoicing in the light of His countenance; words not all understood then, perhaps, but worthy of being

stored in the memory till experience should reveal their meaning, or reserved, it might be, to drop like moisture from a hidden cistern on some drought-parched tract in life's journeying.

And though children are far from understanding all the verses they repeat, or the songs that they sing, they seem to grasp, perhaps intuitively, far more of the sense than we often give them credit for, especially if helped by a few words of sympathetic explanation.

Among the Sabbaths of my childhood one stands alone, bathed in a sunlight which has known no winter. Of all the hymns I have since loved, none is set in my heart to such tender music as that hymn of Christian comfort,—

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!"

And the words still vibrate with the mystery and consolation of faith as I felt it on that afternoon in June when my mother gathered her children around her, sang that hymn with us, and taught us the words. In after years I knew that at this time she was passing through deep waters and fiery trials; and I have since thought that on that Sabbath day she was striving to bind closer her own clasp of that "gracious omnipotent Hand" by the touch of her children's hands. Of that my childish ignorance knew nothing; but I have never since heard those words of sweetness and strength,—

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee, I only design
Thy dress to consume, and thy gold to refine."

or read the passage in Isaiah on which they were founded, without feeling again the holy calm of that summer afternoon.

Regarding Sunday-schools, I am far from echoing the cry, "The old days were better than these." That could not be, in any movement in which man is trying, however haltingly, to keep in step with the Almighty. But did not those days hold much which we have neglected to take with us? Notably, the practice of memorizing Scripture. A mind stored in childhood with God's very words is supplied against the needs of a lifetime with an armor of defence against the adversary, and the sword of the Spirit wherewith to resist him; strength in time of weakness, assurance in doubt, comfort in sorrow. These are God's children—these restless, irrepressible creatures—into each of whom He has breathed His divine life; and there, though hidden under levity or indifference, it sleeps, awaiting the awakening voice of its Father, heard through His Holy Word. No human utterances have this power which abides in the words of Him who said: "My word shall not return unto Me void; but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it."

Let us give the children generously of the food which their Father has provided, remembering that it is from drinking of the sincere milk of the Word that growth is promised.

Omaha, Neb.

MARTIN LUTHER ON THE EPISTLE OF ST. JAMES.

Rev. R. H. Howard.

THE opinion widely prevails that the great reformer seriously discredited the inspiration and canonicity of, even if he did not altogether reject, the Epistle of St. James. This is a great mistake. He did nothing of the kind. We are told over and over again that Martin Luther characterized this Epistle of St. James as an "epistle of straw." He never so characterized it; and, accordingly, such a statement is as false, slanderous and misleading as it is stupid. Luther did once say that, beside other books of the New Testament, St. James' Epistle did not seem so strong on the doctrine of justification by faith; that, compared with them, indeed, it was in this respect—what? straw? By no means, but only strawish. There is quite a difference between saying that a given thing is straw, and saying that it is only strawish; just as there is an important difference between alleging that a certain person is a man, and affirming that said person is only manish—the latter being, in point of fact, an individual of the feminine gender. Luther's exact words were: "Ein recht strohchen Epistel gegenwärtig."

This is probably only another instance of the three black crows, some one suggests. Luther once said that the Epistle of James was strawish; the next writer declares that Luther calls this Epistle "an epistle of straw;" and by the time the tale reaches its third edition, it has become the confident assertion that Luther actually rejected this Epistle altogether, denying it any place whatever in the sacred canon.

The King's Household of Bible Readers.

THIS organization is a week-day Bible school for the people. It was started in October, 1885, in the city of Philadelphia, by Rev. Edwin H. Bronson, who desired to help all people to a better understanding and a more practical knowledge of, and a greater love for, the Word of God. Many thousands of members of all ages and religious denominations have been enrolled, and many testimonials as to the help received are given unsought.

By this course the entire Bible is read in four years. The author of the King's Household, thankful for whatever is gained by the fragmentary study of Bible texts and disconnected passages, yet felt that greater results might be secured by regarding the Bible in its entirety and studying its particulars in the light of the whole. One who faithfully pursues this course will be able to compare Scripture with Scripture, will see the relation of part to part in the perfect whole, and will better understand special passages because possessed of the light that comes of a knowledge of the whole.

The work is carried on by means of a quarterly slip-book containing calendar of daily reading and blanks for note making. The only necessary expense is 50 cents yearly, and when one is unable to pay, this is remitted. For fuller information address Mrs. E. H. Bronson, Salem, N. J.

Our prayers are an index to our growth in grace. Are our petitions taken up almost wholly with self? Then we are still in the rudiments. It is when we have "a heart at leisure from itself to soothe and sympathize," that we may be certain we have got pretty well along. Jesus was perpetually interceding. We ought to resemble Him more in this. And we ought to praise more. It is not a good sign when about all our intercourse with God is that of beggars for personal favors, continually clamoring for more gifts. It is the case with too many that they employ ten minutes in talking with God about their own affairs and one minute or less to the interests of all the world beside. This is a kind of selfishness that does not comport with great nearness to Jesus.

REMEMBER there are hundreds of brands of White Lead (so called) on the market that are not White Lead, composed largely of Barytes and other materials. But the number of brands of genuine

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is limited. The following brands are standard "Old Dutch" process, and just as good as they were when you or your father were boys:

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"ATLANTIC" (New York).	"JOHN T. LEWIS & BROS. CO." (Phila.).
"BEYMER-BAUMAN" (Pittsburgh).	"MORLEY" (Cleveland).
"BRADLEY" (New York).	"MISSOURI" (St. Louis).
"BROOKLYN" (New York).	"RED SEAL" (St. Louis).
"COLLIER" (St. Louis).	"SALEM" (Salem, Mass.).
"CORNELL" (Buffalo).	"SHIPMAN" (Chicago).
"DAVIS-CHAMBERS" (Pittsburgh).	"SOUTHERN" (St. Louis and Chicago).
"ECKSTEIN" (Cincinnati).	"ULSTER" (New York).
"FAHNESTOCK" (Pittsburgh).	"UNION" (New York).

If you want colored paint, tint any of the above strictly pure leads with National Lead Co.'s Pure White Lead Tinting Colors, a pound of color to 25 pounds of lead. The best merchants sell them, the best painters use them.

A good many thousand dollars have been saved property-owners by having our book on painting and color-card. Send us a postal card and get both free.

Boston Branch,
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USE "DURKEE'S
SALAD DRESSING"

THE CONFERENCES.

(Continued from Page 5.)

Sept. 23, by immersion. At South Solon, a few evenings before, he had ten forward for prayers. There are signs of a glorious revival there.

The Somerset County Sunday-school Convention was held at Fairfield, Sept. 26. It was largely attended. The services were interesting. The Methodist Church here is having its accustomed prosperity, with good congregations and spiritual social meetings. The pastor's wife, Mrs. H. Chase, has been very sick, but is more comfortable.

For a number of years there have been no stated Methodist services in Belgrade, although we have had for a long time a church building in good repair at Belgrade Mills. The way now seems to be open, and steps are being taken to establish regular preaching there.

There are a number of towns in upper Maine that are religiously forsaken. They are in great need of missionary work. In some of them there are a few who deplore their deserted condition and are calling for laborers. Our Missionary Society cannot supply us with means to support missionaries there. A heroic band of local preachers could do the work, if, in addition to their secular business sufficient for their support, they lived near enough to preach the Gospel to them. In this way the white fields could be cultivated. Is not the Lord now saying to His disciples, "The harvest truly is plentiful, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest?"

Our Conference has met with a very great loss in the death of Rev. N. C. Clifford, for many years has been one of our most earnest soul-winners and as tract agent tireless in assisting the pastors. His obituary will probably appear soon.

East Maine Conference.

Bangor District.

Monson.—The Swedish Mission Church was dedicated Thursday, Sept. 13. Revs. H. E. Frohock, J. M. Frost and C. H. McElhiney preached able sermons on the occasion. Rev. S. L. Carlander, of Lynn, Mass., who started this good work among the Swedes about three years ago, was present and assisted in the services. The church is a little gem, costing about \$2,000. The house was dedicated free of debt with the exception of \$500, which has been applied for from the Church Extension Society. This little society of 32 members is making a record. First, they all go to class meeting; and, secondly, they raise full apportionments for all benevolences. This church has stood in class first on missions since it was organized. Rev. Swante Moody is the successful pastor.

Dover.—Rev. M. B. Pratt, having been transferred to New England Conference, much to the regret of his church and society, is pleasantly settled at North Andover, Mass. We wish him great success in his new field. Rev. C. C. Whidden, who has been attending school in Boston, has been secured to take his place, and we hope the good work will continue.

Hartland.—Rev. P. A. Smith has been obliged to lay aside his work here on account of ill health. He is hoping by care and rest to be able to continue in the work later in the year at some point, if the way opens; but he will not return to Hartland. Rev. E. Skinner is supplying the pulpit for the present. The people regret the departure of their pastor, as he was very highly appreciated by all classes.

Moro.—A good religious interest is manifested here. At our last visit 7 requested prayers and 7 were baptised.

Patten.—We had a grand time with this church, Sunday, Sept. 23. It was a red-letter day—26 were baptised, 23 received into the church, and not less than 125 partook of the Lord's Supper. The church was crowded to the doors. Rev. A. E. Luce is having a very successful pastorate.

The camp-meetings at Hodgdon and Foxcroft were most excellent. We would give the names of the preachers and their texts, if necessary, but it is enough to say that we had good preachers and good preaching. Dr. J. O. Knowles and Rev. J. F. Allen, of Lynn, Mass., Dr. E. S. Blackpole, of Auburn, and Rev. W. F. Berry, of Waterville, rendered efficient service at Foxcroft. The attendance at these meetings was unusually large. The old camp-ground at Hodgdon, which has been leased by the Association, has been deserted and a new location has been purchased at Littleton, about seven miles north of Houlton on the line of the B. & A. R. R. This central location in Aroostook County—which is larger than an ordinary State—insures a large patronage, and we are anticipating not only large, attractive grounds and immense congregations, but we expect it to be a great centre of religious power in this northern section of Maine.

CONANT.

The Ministerial Association of the northern division of the Bangor District met at Caribou, Me., Sept. 18 and 19. This meeting will long be remembered. Surely Providence smiled on the sessions, and those who participated in the exercises returned to do better work for Jesus because of having met in Caribou.

Monday evening an excellent sermon was preached by Rev. F. E. White. Tuesday and Wednesday were used in giving reports from charges and in the presentation of essays, with prayer, praise, preaching, and altar services to give a decidedly spiritual tone to the meetings. The reports from the charges by the pastors were encouraging, the presiding elder's report was of progress. Among encouraging features presented by his report was the fact that, without (known) exception, the preachers of Bangor District vote as they pray, and also that they are either in the experience of perfect love or favorable to the doctrine and experience.

The subjects discussed in essays were: "Christian Ordination," F. E. White; "Prayer," M. W. Newbert; "Narcotics," J. H. Barker; "Christian Purity," D. R. Pierce; "The Class-meeting," N. T. Anderson; "Some Often Forgotten Benefits of Temptation," I. H. Lidstone.

Tuesday evening Rev. M. W. Newbert preached a searching sermon on consecration. Wednesday evening Rev. F. E. White preached on "Excuses Made by Sinners," in which he demolished some of those excuses familiar to most Christian workers.

Wednesday afternoon, by vote of the Association, the address of Mr. John G. Woolley, delivered before the Cincinnati Conference and printed in the Union Signal of Sept. 13, was read. It was unanimously voted that this Association

elation heartily commend and endorse the sentiment of said address.

The question-box, conducted by F. E. White, was a decided success.

The visiting brethren will long remember the Christian courtesy of their hosts at Caribou.

E. V. ALLEN.

New England Conference.

Boston Preachers' Meeting.—Rev. Ismar J. Peritz, pastor at Mattapan, delivered an address upon the "Customs of the Modern Jews." He held the interested attention of his hearers. Next Monday Rev. F. M. North, D. D., secretary of the New York City Missionary and Church Extension Society, will deliver an address upon "Methodism and Social Evolution."

Boston South District.

Jamaica Plain.—The pastor, Rev. James Yeames, is being assisted in a series of special revival services by Sergeant Laverack, of England. He is an accredited local preacher in the Leeds (Oxford Place) Circuit, and is known from one end of England to the other. Sergeant Laverack is fully accredited, and bears letters of endorsement from Rev. Hugh Price Hughes, Rev. Dr. Stephenson, and many other eminent Methodist ministers. His object in visiting this country is not to seek gain, but to win souls for Christ.

South Boston, Dorchester St.—The new church building will probably be ready for opening services on Thanksgiving Day. A plan for dedication is in mind which promises a rare and varied program of much interest. Congregations are increasing, and all interests are flourishing. Rev. A. H. Nazarian is pastor.

Mattapan.—Rev. I. J. Peritz has had the privilege of welcoming 15 into this church within a few months. The people are much cheered by this infusion of new life.

Hyde Park.—Rev. W. R. Newhall, principal of Wesleyan Academy, Wilbraham, preached two thoughtful, earnest and intensely interesting sermons last Sunday. The occasion was Rally Day. Rev. W. J. Heath, pastor.

Boston North District.

Charlestown, Trinity Church.—The Christian Endeavor Society of Trinity Church, Charlestown, at its regular meeting last Wednesday evening, voted to become an Epworth League. At a meeting on Wednesday evening of this week this organization will be perfected and officers elected.

Auburndale.—A memorial service was held on Tuesday evening, Sept. 26, at Laell Seminary, for the late Mrs. Latimer, who was for two years previous to her death a teacher in the Seminary. Addresses were made by Rev. G. M. Steele of Laell, Prof. Olin A. Curtis of Boston University, and Principal Bragdon. The music was by pupils of the school, assisted by Prof. J. W. Davis.

Asbury Temple, Waltham.—Rev. J. D. Pickles, of Trinity Church, Worcester, preached at this church last Sunday in exchange with the pastor, Rev. Luther Freeman.

Marlboro.—On Sunday, Sept. 23, a new pipe organ in the church was dedicated with special religious services. The pastor, Rev. S. B. Sweetser, preached an appropriate sermon from the text, "Whoso offereth praise glorifieth Me." The musical program was a delightful one. The organ is greatly enjoyed by the people, who have long felt its need.

Winchester.—The work of this church is in a prosperous and very satisfactory condition under the able and wise administration of Rev. C. E. Holmes. Although the membership of the church is only about 100, the pastor has already secured sixteen new subscribers for Zion's Herald.

Lowell, St. Paul's.—Rev. F. K. Stratton writes: "Faithful and painstaking preparations have been made by pastor and people for a great revival at St. Paul's Church, Lowell. Rev. J. H. Weber is to commence services here on Wednesday evening, Oct. 3, and we are looking for great things in the name of the Lord. We earnestly ask the prayers of former pastors and all the friends of this old historic church that the windows of heaven may once more be opened upon the people here."

Boston East District.

Lynn, St. Paul's.—Sept. 23 was Rally Day. At the session of the Sunday-school Miss Bertha Vella gave an address of much interest, 572 persons being present. The home department of the Sunday-school is very prosperous. Special services begin early in October. Rev. W. T. Worth, pastor.

Orient Heights, East Boston.—This church is prospering both financially and spiritually. The Endeavor Society has recently voted to enter the Epworth League. The pastor and wife, Rev. and Mrs. O. R. Miller, were recently surprised by many of their parishioners; who oiled and left substantial evidences of regard. Groceries and currency will help the parsonage occupants to enjoy their home. The pastor's brother, Rev. R. C. Miller, of Amherst, preached last Sunday. The pastor will preach a patriotic sermon next Sunday evening. The "Patriotic Sons of America" are to be present.

Bradford.—At the People's Church, Wednesday evening, Sept. 26, a "thank-offering" service was held, at which the members and friends of the church brought in their gifts enclosed in an envelope, with an accompanying letter or note expressing their thanks to God for His many mercies. These expressions of thanks were read to the audience. The pastor, Rev. F. M. Estes, read portions of Ex. 35 and 36, which describe the bringing in of the gifts for the tabernacle. The sum of \$107 was received.

What's the use of having a first-rate lamp if you put a wrong chimney on it?

The "Index to Chimneys" tells what chimney belongs to every lamp and burner.

Geo A Macbeth Co, Pittsburgh, Pa, will send it free.

Pearl glass, pearl top, tough glass.

This method was used to bring up the arrears in current expenses.

Boston East District Sunday-school Convention.—The first of a series of Sunday-school conventions under the direction of the New England Conference Sunday-school Society, was held Thursday, September 27, at Maiden Centre M. E. Church. It was a most interesting convention. The parts of the program were taken by experts in the work of the Sunday-school. Rev. H. L. Wriston, of Everett, conducted the devotional services. Dr. J. O. Knowles then spoke of the condition of the schools on the district. The total number of scholars in the Conference is 48,886. Of this number 14,925 belong to Boston East District—nearly 2,000 larger than either of the other districts. Of the 2,224 conversions in the Sunday-schools of the Conference, 855 were in the schools of this district. The largest schools are on this district. The condition of the schools is excellent. We are looking for larger increase of numbers and conversions.

Rev. J. F. Allen, of Lynn, gave an address on "The Pastor and the Sunday-school." He said the pastor and school should be in close touch. The pastor should see that missions, temperance, and the various interests of the church should have their place in the school. The pastor ought to know the character of the books brought into the school. Books should be bought of our Book Concern. The pastor should be a substitute teacher.

Judge L. E. Hitchcock, spoke on the "Organization of the School." The object is the children. They should be taught the things of God. The teacher should have knowledge, and should possess ability to impart this knowledge. The teacher must be unselfish; must have a distinct and positive personality. This must be impressed upon the life of the scholar. The standard of life must be high. The superintendent is the first teacher. In the school, morals, religious and saving truths should be taught. Beyond this there should be instruction in practical Christianity. Teach the story of Jesus; teach about the Bible, the geography of the Bible, the history of the Bible and church; the doctrines and methods of government of our church. Seek to make an ideal school and teacher.

Miss Mabel Vella sang a beautiful and appropriate solo.

Rev. C. E. Davis, of Melrose, read a very profitable paper on "How to Prepare the Sunday-school Lesson." Study the life of Christ, the geography and history of Palestine; take a trip to the land of our Saviour; become familiar with all the places and scenes in the life of Christ; have the leading facts well in mind. He gave an outline showing how easily these can be learned. Prof. Pillsbury and Rev. W. J. Pomfret spoke on the same subject.

Miss Rella Winslow illustrated her methods of teaching by teaching the next Sunday's lesson. Rev. G. H. Clarke then conducted a question-box. Many interesting questions were asked and answered in a way to give help to those desiring information.

Miss Bertha F. Vella illustrated the primary and kindergarten work by teaching next Sunday's lesson to a class of boys and girls. She reviewed the quarter's lessons in a very pleasing and interesting way. For thirty-five minutes she held the attention of the little ones as she told the story of Christ.

In the evening the choir sang a most excellent anthem. Rev. L. W. Adams led the devotional services. Rev. G. H. Clarke described the "Home Department of the Sunday-school." Miss Vella then gave a talk on "The Encouragements of Teachers," showing the results of faithful work and what a teacher can do. The day closed with an address by Judge L. E. Hitchcock on "The Sunday-school and the Church." Thus closed a most profitable and interesting convention.

The next convention will be held Nov. 15, at Wesley M. E. Church, Salem. Dr. Harbut will be present during the afternoon and evening. Make preparations to be present, and bring all the teachers!

W. F. L.

Springfield District.

Chicopee Falls.—The fall campaign opens well in this church. Every department is in good condition. The congregations are large, with occasional conversions. Rev. E. P. Herick, of Springfield, preached an excellent sermon last Sunday in exchange with the pastor, Rev. N. B. Fisk. Miss Louise Fay, after a year's absence in Colorado, is back in her place in the choir. The "Communion Revival Quartet," consisting of Revs. E. P. Herick, B. F. Kingsley, Geo. F. Durgin, and N. B. Fisk, commence a twelve-week campaign at the Centre Church, Chicopee, Oct. 15. These brethren will spend two or three weeks together at each of their churches. Preparatory work is now being done.

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Those Young Girls from Japan.

Annie Vele Curtiss.

SINCE my appeal for homes for Japanese girls through the columns of ZION'S HERALD two years ago, two have come to California, two to Minnesota, two to New York, and two to Massachusetts. All of these girls came from missionary schools in Yokohama or Tokyo. No mission funds were used for their traveling expenses. Money for this purpose was provided by relatives or friends of the girls in Japan, who desired to see them placed in Christian homes in this country where through a more liberal education a more useful career would be possible for them. One has just completed her first year in a course of training in nursing, in which occupation she has shown unusual adaptability by her gentleness, patience, and faithfulness, all of which virtues are characteristic of the Japanese. Each of the others came to Christian homes, with a promise of some educational or other advantages toward fitting themselves for lives of usefulness, either in this or in their own country. One who came a year ago died last July after a few weeks' sickness, during which she was lovingly, tenderly cared for by her foster-mother, who wrote to me: "Margaret is so lovely, so sweet and patient in her sickness. She never forgets to say 'Thank you' for the least kindness." Her funeral was made beautiful, and the expenses were paid by the church with which she united by letter from the Union Church in Yokohama. She left many warm, loving friends in the school of the American Mission Home in Japan where most of her young life was spent. "A stranger, and ye took Me in."

Dexter, Maine.

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ANOTHER WORD would be superfluous,

but a critical examination and a share of your business is respectfully solicited. Sent by mail on receipt of 10 cents.

T. G. EVANS, 45 Milk St., Boston.

Church Register.

HERALD CALENDAR.

W. H. M. 3. annual meeting, at Lynn Common Church, Oct. 3-4
 First General Conf. District Epworth League Annual Convention, Manchester, N. H., Oct. 4-5
 Rockland Dis. Min. Assn., at New Harbor, Oct. 4-5
 Backport Dis. Western Min. Assn. and Epworth League Con., at Penobscot Bay, Oct. 4-5
 W. F. M. 3. meeting, at Trinity Ch. Worcester, Oct. 5-11
 New Bedford Dis. Min. Assn., at E. Bridge-water, Oct. 15, 16
 Norwich Dis. Min. Assn., at Stafford Springs, Oct. 15, 16
 Bangor Dis. Min. Assn., at Guilford, Oct. 15-17
 Local Preachers' Association of the Maine Conference, at North Buxton, Oct. 15-18
 Providence Dis. Min. Assn., at So. Braintree, Oct. 22, 23
 St. Albans Dis. Pr's Meeting, at Fairfax, Nov. 5, 6

PORT-OFFICE ADDRESSES.

Rev. Horace B. Haskell and Rev. A. J. Turner, Drew Theological Seminary, Madison, N. J.
 Rev. Franklin Fisk, Auburndale, Mass.

NOTICE.—The Union Bible Class under Rev. Dr. Boynton will resume its sessions at Bromfield Street Church, Saturday, Oct. 6, at 3 p. m.

QUARTERLY MEETINGS.

NORWICH DISTRICT—THIRD QUARTER.

OCT.
 1, 7, Woodus.
 1, Norwich Town.
 1, E. Glastonbury.
 1, Baltic.
 1, Norwich, No. Main St.
 1, Uncasville.
 1, 14, Pr's M'g. Staff'd H'gs.
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Marriages.

BEAN—CHOCKETT.—In Bethel, Me., Sept. 12, by Rev. B. Franklin Fickett, Edward O. Bean and Lucy J. Crockett, both of Woodstock.
 ROBERTSON—HULL.—At the Methodist parsonage, Andover, N. Y., Sept. 1, by Rev. Robert H. Washburn, Archibald Robertson and Mrs. Juliette Brimmer Hull, both of Peterburgh, N. Y.
 NICKERSON—MASON.—In Milton Mills, N. H., Sept. 12, by Rev. S. S. Collier, James T. Nickerson and Lilian M. Mason, both of Milton, N. H.
 HAMMOND—MILLER.—Also, Sept. 12, by the same, Frank E. Hammond, of Wakefield, N. H., and Mahala Miller, of Acton, Me.
 ALEXANDER—HARBOR.—In Bucksport, Me., Sept. 12, by Rev. A. P. Chase, William A. Alexander, of Mills-ville, and Lucy E. Harbor, of Bucksport.
 HARMON—HARMON.—In Old Orchard, Me., Sept. 5, by Rev. W. Canham, Frank H. Harmon, of Hano, Me., and Mrs. Dora Harmon, of Old Orchard.
 HEMINGWAY—VIRGIN.—At the bride's home, in Rumford Falls, Me., Sept. 2, by Rev. D. F. Faulkner, William C. Hemingway, of South Newford, and Una S. Virgin, of Rumford Falls.
 GOUGH—RATCLIFF.—At the Methodist parsonage, West Berkshire, Vt., Sept. 12, by Rev. W. H. Atkinson, John H. Gough, and Elizabeth Ratcliffe.
 GOSS—FARR.—In Bethel, Me., Sept. 1, by Rev. B. Franklin Fickett, Abiel Goss and Rita E. Farr, both of Greenwood, Me.
 KENDALL—SPINNEY.—Also, by the same, Sept. 4, in both of Newry, M. Kendall and Sarah A. Spinney.
 CHAPIN—NICKERSON.—At Jamaica Plain, Sept. 22, by Rev. A. W. L. Nelson, Walter H. Chapin and Sarah E. Nickerson, both of Boston.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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Mrs. WINDLOW'S SOUTHERN SYRUP has been used for children's teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. Twenty-five cents a bottle.

Money Letters from Sept. 17 to 24.

O W Adams, B N Arcey, C S Bourne, E A Carter, J S Davis, Z B Grass, Mrs Susan Gross, E P Herlick, Mrs A M Hill, W D Hardy, H A Harrington, Mrs Dyer Hill, T F Jones, A B Leonard, F H Morgan, D E Miller, Chester McGowan, Mrs E Mason, Ohio Chemical Works, Proctor & Collier, Mrs L A Barnum, William Schwind, The Edwin Alden Co., I J Tibbets, G A Wright, Mrs J E White, J O Woodruff, S O Young.

FALL SESSION OF THE AUGUSTA DISTRICT ASSOCIATION will be held at North Anson, Oct. 23-24. The program, which arrived too late for this issue, will appear next week.

DEDICATION AT NEWTON HIGHLANDS.—The new M. E. Church at Newton Highlands will be dedicated on Wednesday evening, Oct. 10, at 7:30 p. m. Bishop John F. Newman, D. D., LL. D., will preach the dedicatory sermon. Addresses will be made by Rev. J. W. Hamilton, D. D., and Hon. Alden Spears. On Thursday evening, Rev. Edward M. Taylor, pastor of Winthrop St. Church, Boston, will preach, and on Friday evening, Rev. J. W. Hamilton, D. D., will preach. The Newton Centre M. E. choir and other competent singers have been engaged to take charge of the music. All friends of the church are cordially invited to any or all of the services.
 CHAS. A. SHATTO, Pastor.

NOTICE.—The Brookton and Vicinity Methodist Preachers' Meeting will be held in South St. Church, Campello, Monday, Oct. 8, at 10 a. m. Rev. L. E. Lovejoy will present a paper. The ladies invite the ministers and their wives to take dinner with them at the church.
 J. N. GIBLER, Secy.

BOSTON UNIVERSITY OBSERVATORY will be open to friends of the institution upon the second Tuesday evening of October, and upon the first Tuesday of each following month during the college year, with the exception of January. Entrance at 15 Somerset St.

SPECIAL NOTICE.—The Boston Primary Union of Sunday-school Teachers will resume its sessions at Bromfield St. Church, on Saturday, October 6, at 3 p. m. Miss Bertha F. Vella will teach the lesson, and all teachers of primary and intermediate classes are most heartily invited to attend its weekly sessions, which will be held every Saturday until June, 1895.
 F. F. SHURWAY, Jr., President.
 Mrs. A. C. JORDAN, Sec.

NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION will be held at East Bridgewater, Oct. 15 and 16. ESSAYS: Care of Converts, G. A. Grant; Proper Attitude of the Ministry to the Great Questions of the Hour, C. S. Davis; Socialists and their Doctrines, R. E. Schuch; Is Pastoring Commanded in the New Testament? H. Clark; Pastoral Visitation, G. A. Allison; Subject to be announced, E. W. Eldridge.
 Monday evening, Stereopticon Lecture, The Brooklyn Methodist Hospital, W. D. Wilkins.
 Tuesday evening, Sermon, O. E. Johnson.
 Meeting opens Oct. 15, at 2 p. m.
 B. F. SIMON, }
 B. M. WILSON, } Com.
 C. H. EWER, }

TWENTY-FIFTH ANNUAL MEETING OF THE N. E. BRANCH OF THE WOMAN'S FOREIGN MISSIONARY SOCIETY will be held in the Trinity M. E. Church, Worcester, Oct. 3-11.

Monday, 7:30 p. m. (also Tuesday, 9 a. m.), Business Meeting of officers.
 Tuesday, 8 p. m., Reception by Worcester Methodist Social Union.

Wednesday, 9 a. m., Consecration Service, followed by business session (reports and election of officers); 3 p. m., Love-feast led by Rev. J. D. Pickles, Ph. D., to be followed by addresses from Miss L. G. Hale, of China, Mrs. O. W. Scott, and Mrs. Hauser, of India; 4 p. m., Report of Children's Work and Children's Hour by Mrs. L. F. Harrison; 7 p. m., Addresses by Mrs. M. A. Sheldon, of India, and Miss M. A. Danforth, of Japan.

Thursday, 9 a. m., Business session, to be followed by addresses from Mrs. S. J. Steele, Mrs. S. L. Gracy, Miss L. M. Hodgkins, and Mrs. Baker, of India; 2 p. m., Memorial Service, addresses by Mrs. C. C. Bragdon and Mrs. L. F. Chase; promise meeting and closing exercises. Arrangements have been made for reduced railway rates.
 Mrs. M. D. BUELL.

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 IT IS BUILT OF OAK, POLISHED ANTIQUE FINISH, WITH BEAUTIFULLY GRAINED THREE-PLY VENEER. BACK, HEAD AND FOOT RESTS ARE UPHOLSTERED WITH SILK PLUSH. THE LAUNDRY AND TOILET SOAP, "BORAXINE" AND "MODERNA" TOILET ARTICLES IF BOUGHT AT RETAIL VALUE.
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SONG BOOKS WANTED.—The Epworth Settlement has opened a new mission hall for the English-speaking work at 64 Hanover St. They need IMMEDIATELY 100 copies of "Finest of the Wheat" and the same number of "Gospel Hymns Combined." Churches which have laid aside partly-worn copies of these books can greatly help this mission by donating them. Please send to Rev. T. P. Fisher, 24 Hall St., Boston.

CENTRAL CIRCUIT EPWORTH LEAGUE CONVENTION.—There will be an Epworth League Convention of the Central Circuit at Westboro, Wednesday afternoon and evening, Oct. 10. An excellent program has been prepared. In the afternoon the various departments will be represented by young men and women from various Leagues. Rev. T. C. Martin will speak on "The Epworth League Seven Days in the Week." Rev. H. G. Buckingham, on "Possible Dangers from the Epworth League." The annual election of officers will take place. In the evening Rev. W. N. Brodbeck, D. D., will give the address, "The Duty of the Young Christian to the Church." A consecration service will close the convention. All the Leagues in the circuit are requested to send large delegations.
 W. C. TOWNSEND, President.

BIBLEOTHEAN FRATERNITY.—The twelfth triennial reunion of the Bibleothean Fraternity will be held in the Lafayette Methodist Episcopal Church, Jersey City, Oct. 10 and 11, 1894. Please address Rev. C. E. Little, 193 Pacific Ave., Jersey City, N. J., informing him when to expect you.
 GEO. W. BROWN, Sec.

DEDICATION.—The Atlantic M. E. Church will be dedicated Thursday, Oct. 11. At the afternoon service, beginning at 2:30, Rev. Wm. Mast Brodbeck, D. D., will preach. The dedicatory service proper will occur at 7:30 in the evening, with sermon by Rev. J. W. Hamilton, D. D. A free barge connecting with electric cars will leave Neponset at 3 and 7 o'clock, returning at the close of each service. Free transportation between station and church. Collation served to those who remain for evening service.
 H. D. DEXTER.

W. F. M. S. RAILROAD NOTICE.—Application has been made for reduced fares for those attending the annual meeting of the N. E. Branch in Worcester, Oct. 9, 10 and 11. It is expected the railroad will grant the usual reduction for meetings of this kind—one fare and a third, 1 s. FULL FARE GOING, ONE-THIRD FARE RETURNING. Ask your station ticket agent for certificate when you buy your ticket. Further information will be given in the PULPIT NOTICES, which will be sent to pastors.
 Mrs. I. M. BULLMAN,
 Committee on R. R. Arrangements.

NOTICE.—The fall session of the Bucksport District (Eastern section) Ministerial Association will meet in Calais, Oct. 23-24. Program later.
 A. S. LADD.

The familiar verse (Col. 2:21), "Touch not, taste not, handle not," is sadly bungled in this rendering. The true order of the words, as Paul wrote them, is—as the Revisers have now restored—"Handle not, nor taste, nor touch." If one was commanded not to touch, it would be superfluous to tell him afterward not to handle; but the putting touch last shows the ascending scale of prohibition, and indicates that the least contact, as well as the largest, is forbidden. It frequently falls to be noted by careless readers and quoters that these prohibitions are not the Apostle's own, but are those of the false teachers at Colosse whom he is condemning; they are specimens of the "ordinances which are to perish with the using;" they are the "rudiments of the world which have indeed a show of wisdom, but are not of any value." Some people quote the verse in a way that gives the impression it is one of God's own commands with reference to alcohol. Such treatment of the Bible is to be severely condemned.

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Sweet Clover: A Romance of the White City.

A charming love story inwoven with phases of the Great Fair, by CLARA LOUISE BURNHAM, author of "Next Door," "Dr. Latimer," "Miss Ragg's Secretary," etc. 18mo, \$1.25.

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Our Book Table.

Dr. Banks has the power of popular speech, and that speech endures well the ordeal of print. The success of former books suggests this issue. The twenty-five sermons and addresses included in this volume were delivered during the past year, most of them in his own pulpit, and are printed as they were delivered, retaining the direct style, and conveying, so far as types can, the animation and earnestness of the speaker. He is a judicious critic of public and business wrongs and a warm eulogist of those who have performed good work in society. For Lucy Stone, Talmage, James Russell Lowell,

Courage and candor are the striking features of this pamphlet. The author is the pastor of the Methodist Church in Pullman. He knows the facts in connection with the strike and the corporation. The book is not a mere outcry against the methods of the Palace Car magnate. He packs in the facts on every page, many

— *Current Literature* for October is so filled with good things that even a summary of its special features is difficult. Conspicuous in this number is "The Richest Man in the Whole World;" "The Deemster's Confession," a dramatic court-room scene from Hall Caine's new novel, "The Manxman;" "Captain Timar's Ruin," by Maurus Jokai, the Hungarian novelist; "An Inheritance of Dishonor," a sketch from a novel by Joanne E. Wood, a new Canadian author. The poetry number, forty-four poems by the best living poets. The scope of this magazine is a wide one, with numerous departments, every one of which contains the latest, brightest, and best in its special line. (Current Literature Publishing Co.: 52-54 Lafayette Place, New York.)

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Obituaries.

Sumner.—Lillie Strickland, wife of Roger O. Sumner, was born at Emden, Me., Aug. 11, 1863, and died at South Paris, Me., April 24, 1894.

Sister Sumner was converted when but fifteen years of age, and immediately identified herself as a disciple of the Master by uniting with the M. E. Church at Wayne. In 1885 she brought her church letter to the South Paris M. E. Church, of which she remained a member until called to membership in the church triumphant. Sister Sumner was particularly bright, vivacious and talented, and made friends wherever she went. She leaves a large circle of such who mourn her departure.

Last fall, to better their condition, husband, wife and little ones moved to Portland to make for themselves a new home among new surroundings. Sister Sumner had heretofore enjoyed excellent health, but the dread disease of consumption laid heavy hands upon her, and week after week she sank beneath its wasting ravages. With the weakening of the body, however, there came an increase of spiritual strength and power, fortifying her for the dread hour that her dearest friends saw speedily approaching. Her great desire now was to get back to the parental roof where in companionship with mother, father and loved ones all, the cruel pangs of separation might be lessened. So with tender hands she was, emaciated form was brought to South Paris. A few short weeks, and the cruel parting was over.

The last of Mrs. Sumner's life was characterized by a sweet spirit of resignation, a strong trust in her Saviour, and a willingness to go if that were God's will. Tender messages and loving admonitions were given to each of the family circle and to intimate friends, making more holy their lives and purposes. She is at home with Jesus—has entered into the rest prepared for the people of God. H. N. NICHOLS.

Miles.—Sophia Jewell Miles, born in Marlboro, March 14, 1808, died in Waltham, Aug. 28, 1894. She was the youngest and last to die of twelve children. Her father was a Revolutionary soldier. April 18, 1830, she was united in marriage with Charles Miles, of Stow. Of their seven children five died in infancy. Dr. C. Edwin Miles, now an eminent physician of Boston Highlands, and Mrs. George W. Clark, of Waltham, survive her. She and her husband were converted and united with the Old Brick M. E. Church in Marlboro in 1832. They were members there when the church was burned in 1852. Immediately after the church was burned in Marlboro Centre, of which they were active and valuable members. Soon after her husband's death, in 1878, she removed to Waltham and united with the M. E. Church there.

For many years of her later life she was in intense pain from rheumatism, and for the last ten years she has not been able to stand on her feet, but continued always a devout, patient, trusting Christian. She was possessed of a strong intellect, and was abreast of the times. While current literature and the periodicals of her church were eagerly read and digested, she kept her altar fires alive. Her zeal never cooled. Her life was largely domestic, and she was most loved by those who knew her best.

Early in my ministry it was my good fortune to be her pastor. To go into her presence was a benediction; to go out of her always sweet home was to receive her "God bless you for your Sunday services." It is said that one-third of the light that we get from the stars is from stars that are never seen. Mother Miles was a star not often seen, but the light emanating from her cheered many an aching heart. Peace to her precious memory! W. W. COLBURN.

Fuller.—Mrs Mary Augusta (Chaffin) Fuller died in Dorchester, Mass., Aug. 18, 1894. She was born in Buckfield, Me., in 1833.

Under the labors of Rev. Mr. Bartlett, of the M. E. Church, she was born again soon after her marriage to Joseph D. Fuller. A few years afterward, while residing in Portland, during special services conducted by Rev. Wm. McDonald and Rev. Charles Nichols, she experienced a permanent spiritual uplift which transfigured her whole subsequent life and made her a steady and shining light in her home and in the community. She was so persuasive, winning and assimilating in her sole parental Christian influence that her nine children were early led to embrace their mother's Saviour and to become members of the church of her choice. This paying family were from 1871 identified with the struggles and sacrifices attending the beginning of Methodism at first in Howard Avenue and more recently in the Baker Memorial Church in Dorchester. Her children not only arise and call her blessed, but they unanimously testify to the power of that divine grace which enabled her amid the extraordinary burdens and perplexities of domestic life to represent Christ in her heavenly tempers, her unwearied zeal, her prevailing prayers, and her character adorned with all the fruits of the Spirit in their maturity. DANIEL STEELE.

Pierce.—Mrs. Elizabeth, widow of William Pierce, died at Southport, Me., July 15, 1894. She was born in August, 1802, and was the oldest inhabitant of the town.

She joined the M. E. Church in early life, when Methodism was in its infancy in the State as well as town, and it meant sacrifice to unite with the persecuted people, and remained true to the church for the choice of all her long life. For many years she was unable to get to church on account of infirmities, but was very helpful and thoughtful and kind in the home, with children and grandchildren, even down to within a few days of her decease, when she was stricken with such a severe attack that she, in terrible agony, left the temple of clay and entered the building eternal and in the heavens. She was the mother of ten children, five of whom are left to mourn for the dear mother gone.

It was my privilege to call on this aged pilgrim a little before her departure, and I found her trusting and waiting. J. W. PRICE.

Huskins.—Mrs. Mary (Maddocks) Huskins died July 17, 1894, at her home in Southport, Maine, aged 85 years, 7 months and 22 days. She was married at the age of twenty-two to Mr. Joseph Huskins, who still survives her. She was the mother of nine children, six of whom are still living.

She has been a devoted member of the M. E. Church for seventy years. Mother Huskins experienced the blessing of entire sanctification about fifty-five years since, and during that time has proved to those who knew her best that the Lord is not only able to perfect in love the weak but preserve blameless. Perfect love cast out all fear from her life. She feared not the "valley and shadow of death," for Christ was with her. She was a cheerful and happy Christian. No one could be in her presence without feeling

there was power in the Gospel to save to the uttermost. She was indeed a "living epistle" to all her neighbors, and every one with whom she came in contact. Her interest in every department of the work of the church was intense and continued unto the end. Though in feeble health for some years, not able to attend public worship, she contributed largely of her means to its support, and always cordially received her minister, whoever was sent, and encouraged and helped him in his work by her prayers and hopeful words. J. W. PRICE.

Philbrook.—Mrs. Susan M. Philbrook, wife of Alvin Philbrook, died at East Bangor, Mass., Sept. 2, 1894, aged 64 years and 11 months.

Mrs. Philbrook was soundly converted when eighteen years old, during a remarkable revival at East Bangor under the ministry of Dr. Edward Cooke, and for forty-six years she has maintained a lively interest in the welfare of this church and community as well as that of her own soul. Patient with others, forgiving willingly all who might seem to wish her ill, giving gladly of her substance and her energy for the good of that about her and for the advancement of Christ's kingdom, quiet and unobtrusive in all her deportment, but true as steel to her convictions of right and duty, she has left in this community a record for righteousness and peace of which any one might be justly proud. All her neighbors speak in her praise.

The husband, a son and two daughters remain to mourn their loss and to rejoice in the hope of the resurrection. G. C. OSOON.

Durgin.—Joseph Durgin was born in New Gloucester, Me., July 4, 1799, and died in Mechanic Falls, Me., Sept. 2, 1894, aged 95 years and 2 months.

Mr. Durgin was converted in Lisbon when about twenty-five years of age, and was largely instrumental in the organization and maintenance of the Methodist Episcopal Church in that town. In 1890 he removed to Mechanic Falls and made that his home until "he was not, for God took him."

Three years ago he had a slight shock, from which he did not fully recover. His last sickness was brief—another shock, and he quickly passed over. He leaves a wife, one daughter (Mrs. Samuel Watson, of Deering) and one son to mourn their loss.

The pastor was assisted at the funeral services by Rev. W. B. Bartlett—his pastor nineteen years ago—and Rev. A. W. Waterhouse, whose father served the charge twenty-two years since.

The writer has only known Mr. Durgin in his decline; but the acquaintance of the last sixteen months tells him, in the gleams of the better world that lighted his countenance as well as lightened his burdens, that Mr. Durgin lived with heaven in full view. G. C. A.

McDonald.—David McDonald was born in Horton, Nova Scotia, May 8, 1821, and died at Swanton, Vt., July 19, 1894.

Mr. McDonald was a living example of the great salvation. His lifetime was nearly all spent in the service of God. After learning his trade in his native land, he moved to Boston while yet a young man, and engaged in the furniture business. He came to Boston Aug. 6, 1842. He was converted when about eighteen years old, and became a member of the Campbellite Church, but while living in Roxbury, Mass., he united with the Free Baptist Church, and at the age of twenty-six was ordained a deacon of that body. He later went to the Warren St. M. E. Church in Boston. He lived in Roxbury about thirteen years. In 1855 he removed to Montpelier and engaged in business, where he lived for twenty-two years. At Montpelier he became a member of the M. E. Church, and sustained official relations to it for many years. In 1877 he again removed his business to Swanton, Vt., where he continued in the furniture and undertaking business until his death. As in former places, he has here been a great help to the church. For many years he has been a teacher in the Sunday-school and since becoming a Methodist he has held the office of class-leader.

While living in Roxbury he was married to Sarah Ann Dunning, of Brunswick, Me. She died in 1873, after a happy union of thirty years. In 1874 he was again married to Laura L. Field, of Bakersfield, Vt., who survives him. He also leaves a son by his second wife, Harris, aged fifteen. An adopted daughter, Mrs. George Gourley, of Montpelier, also survives him.

His career as a child of God was successful. He was an honor to the church and an earnest laborer in the vineyard. As a class-leader he was an incentive to holy living. While having in early life sustained relations to other churches, he was nevertheless in hearty sympathy with Methodist teachings. They who knew him can easily believe that he loved God with all his heart. The day before he died he called in his pastor and left some parting messages. He said in part: "I want it distinctly understood that seven years ago at the holiness camp-meeting at Morriaville I received the 'second blessing.' Since then my experience has been more clear, and constantly and steadily increasing." To the church he sent his farewell message, urging them to trust themselves into the work of Jesus and not in their own notions of doctrine, insisting that they would surely be led into the experience of full salvation if they would only be led by the Spirit.

He was buried in Montpelier.

A father in Israel is fallen; God grant that his mantle may fall upon others! E. E. REYNOLDS.

Morse.—Edith L., only daughter of Dwight Smith, of Boston, and wife of Geo. N. Morse, of Worcester, died at Paxton, Mass., Aug. 7, 1894, aged 23 years.

Thus ended the earthly side of a beautiful life. Gifted by nature, trained by culture, she won hosts of friends, and filled a large and important place. Trinity Church, Worcester, was filled with mourning friends at her funeral services, Thursday evening, Aug. 9, as it had been filled three years before at her wedding. With rare heroism she bore her sufferings and made her final dispositions, and while she said, "Life is so sweet to me, yet I am ready to go," yet she was not without, for the Lord had drawn her closer to Himself. Gentle, modest, pure-hearted, with lofty ideals and earnest to live them, with unflinching amiability of disposition, she drew around her choice and close friendships and appreciative affection.

A beautiful morning in the cemetery at Athol, her birthplace, the hills rising high round about, with a tall, sentinel tree standing aloft on the highest of them. The lake rippled and flashed below. The trees whispered softly of peace and rest. A few who loved her looked tearfully on the man but still beautiful face. Like a benediction of peace fell the words: "Blessed are the dead who die in the Lord." Then with slow and reluctant step we turned back to life's turmoil and left her with God. W. H. T.

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Review of the Week.

Tuesday, September 25.

- The "Yorktown" ordered to the Asiatic squadron.
- Over 300 persons drowned by floods in Japan, and more than 15,000 houses destroyed.
- The Labrador explorers sent out by the University of Pennsylvania return to St. John's after two months' successful work.
- More than 3,000 shirt-makers on strike in New York.
- France preparing to send more troops and warships to Madagascar.
- A crusade against gambling organized in Chicago.

—Two American Railway Union strikers sentenced in California to eighteen months' imprisonment each and to pay a fine of \$5,000; six others sentenced to thirty days in jail, and to pay a \$100 fine.

—Two thousand Russian convicts, working on the Siberian Railroad, overpower their guards and escape in the direction of Korea.

Wednesday, September 26.

- A cyclone in Florida doing great damage and moving north.
- Gen. W. W. Duffield, of Detroit, appointed successor to Prof. Mendenhall, as superintendent of the coast and geodetic survey.
- Radcliffe College opens, under the deanship of Miss Agnes Irwin.
- Sixteen acres burned over by a fire started by an incendiary in the Erie Car Works, Erie, Pa.; the destroyed plant the largest in the country.
- Chancellor von Caprivi no longer opposes severe repressive measures against anarchists and socialists in Germany.

Thursday, September 27.

- Senator D. B. Hill nominated by the New York Democrats for governor.
- Flooding of the Sault Ste. Marie Canal in Ontario begun.
- Kaffirs on the warpath; they attack a Portuguese town in Delagoa Bay.
- The orange crop in Florida ruined by the gale; great damage to rice and cotton in the Carolinas.
- Seventy socialists arrested in Vienna while engaged in distributing handbills demanding universal suffrage.
- Cholera raging throughout Russia; an enormous number of new cases and great mortality.

Friday, September 28.

- President Cleveland, by proclamation, proclaims amnesty to Mormons deprived of their civil rights on account of polygamy.
- Arrest of Capt. Henry W. Howgate, the embassying ex-chief of the Weather Bureau, who escaped and disappeared twelve years ago.
- Death, at Middletown, N. Y., of Launt Thompson, the sculptor.
- Robert A. Clark, a criminal medical practitioner, sentenced to Charlestown prison for ten years.
- Reported defeat of the Japanese in an attack on Wai-Ju.

Saturday, September 29.

- The "Lucania" brings down the "record" fifty-five minutes more in the western trip across the Atlantic.
- Hazing abolished at Princeton by a unanimous vote of the undergraduates.
- China threatened with bankruptcy and revolution as well as invasion.

—Reports of a Japanese victory during the march on Moukden, Manchuria.

—The New York Constitutional Convention finishes its work.

—The cyclone goes out to sea off Hatteras.

—The Bedford Avenue Baptist Church, Brooklyn, decides to introduce the individual cup in the communion service.

Monday, October 1.

—Demonstration on behalf of universal suffrage by 15,000 persons in Vienna.

—Arrest of 183 non-commissioned officers of artillery at the Training School in Berlin; charges of anarchistic tendencies.

—The Dutch capture Mataram in Lombok, after a battle lasting eight hours.

—The Baltic Canal opened.

—The Czar's serious illness causes a great deal of apprehension.

PICTURESQUE PHOTOGRAPHY.

Now that the season is at hand for donning your fall and winter fabrics, it will most likely occur to you that you need another portrait, and a preliminary call at Hardy's new photographic parlors, 823 Washington St., Boston, will be just the thing to do. Up to date in all the new designs and devices of the art, Mr. Hardy will serve you to order, and with guaranteed satisfaction.

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The old blue Delft ware in plaques, flagons, trays, etc., exhibited at the World's Fair, were gems in the pottery department. Jones, McDuffee & Stratton have just opened some beautiful specimens, which are on view next Miss Berlow's incised decorations in their art pottery room.

It is important to keep the liver and kidneys in good condition. Hood's Sarsaparilla is the remedy for invigorating these organs.

ANOTHER LEAF.

Rev. Merritt Hulburd, D. D.

(In Dr. Hulburd's account of the semi-centennial celebration of Trinity Church, Springfield, the following interesting personal paragraphs occur.)

WITHOUT invidiousness I may mention one name which in that community commands universal respect and regard, and which has been one to conjure by in our church history:

Rev. William Rice, D. D.,

for fifty-four years a member of the New England Conference, a native of the city of Springfield, and for the last quarter of a century a resident thereof, and prominent in civil as well as ecclesiastical affairs. He is at once honored in the "root of his ancestry" — he is the son of one of Springfield's most distinguished citizens, a Methodist of the olden time — and in "the branch of his offspring" — all of his children, three sons and his one daughter, being graduates of Wesleyan University, and each showing the way to their respective classes. The eldest son, Dr. William M. Rice, is one of the most distinguished professors in his alma mater, and one of the most widely known natural scientists of the country; the second, Prof. E. N., has been a very successful educator; while the third is Rev. Dr. Charles F. Rice, of the New England Conference, and now stationed in Cambridge, Mass. The daughter was one of the first women to graduate from the University, where she made a most brilliant record, and is now the wife of Prof. Crawford, another of the noble men who keep old Wesleyan to the fore. Dr. and Mrs. Rice — for the latter is in

every way the equal of the former, as he would be readiest of all to admit, if even he did not insist on putting it stronger still — are possessed of rare intellectual, keenly critical faculties, though coupled with the kindest appreciation; and have made of their home the elegant centre of all that is most helpful to church life, and have by their use of their wealth and the greater affluence of their social and intellectual powers been able to do perhaps more than any other one family for the church of their choice; while the minister has always found in them the best and truest of friends, the most appreciative and kindest of hearers, the most steadfast and loyal of supporters, and the most considerate of critics. This is at least the testimony of one to whom they were all these, and who was greatly helped by their recognition of the fact that the office of criticism includes commendation where it can be conscientiously bestowed. The only drawback to the celebration was the illness of Dr. Rice, which robbed the occasion of its historian.

A notable feature of the gathering was the presence of all the surviving former pastors of the church save one. First in the order of age, stature, time, versatility and variety of service, was —

Mark Trafton

— I omit titles, as some who have them are too big for them, some others don't care about them, and the rest who have not had them conferred are as deserving, and any way it does not matter. Tall, straight as a tamarack, with the eye of an eagle, considerably on the sunset side of eighty, having entered the ministry in '31, and filled many of the leading appointments in our church, and for a time one of the prominent Congregational churches of Springfield, and serving one term in Congress, he is still a splendid specimen of dignified Christian manhood. Able and strong as a preacher, he has been especially distinguished as an expositor, his comments on his Sunday morning lessons having been one of the most notable and best-remembered features of his pulpit exercises. With the strength and weakness of a poetic temperament, the last has been counterbalanced by the method of a philosopher; with a trenchant wit, he is racy and vivid as a raconteur; ready and brilliant as a writer, his recollections of men and events in the stirring age in which he has had his life are always interesting, and form no mean part of a history of the century.

Next came

William R. Clark,

the moral grandeur of whose character would find its fittest symbol in a polished column of Carrara marble. With a voice of wondrous sweetness and power, fitting vehicle of his kingly thoughts, a modest and yet manly presence, great with the simplicity of goodness, unassuming with the unconsciousness of greatness, I doubt if he would have turned his hand to be a bishop; and that is about the only reason that I could think of why he has not been. His whole life has been a preaching, and his movements among men have been an unconscious ministry. He last spring rounded out a half-century of ministry, and retired followed by the prayers and tears of those who knew and loved him. — Peninsula Methodist.

Jesus in His remark about dogs and hogs (Matt. 6: 6), as also in His calling Herod a fox, and likening false prophets to "ravening wolves," shows conclusively that when He told us not to "judge," He did not intend to prohibit our forming a cautious, and as far as possible, a correct estimate of the characters of the dangerous and evil men about us. We are not to judge hastily, or with needless severity. We are to avoid a snarling, snapping, censorious spirit, which always takes the most unfavorable view possible. We are to show mercy in order that we may obtain mercy; but we are not, of course, to incapacitate ourselves for the proper discharge of our duties in life, and for the conduct of our necessary business, by obstinately shutting our eyes to proved facts and putting ourselves blindly into the power of designing men.

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